

THE MUGHAL ADMINISTRATION OF THE SUBA OF AJMER

ABSTRACT

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By

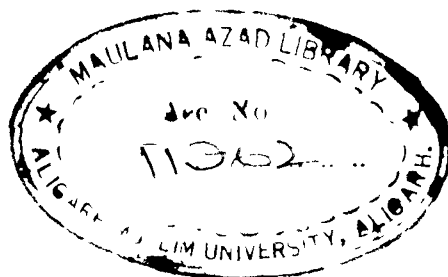
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ABSTRACT

The present thesis aims at a study of the working of the Mughal administration in the *sūba* of Ajmer. A survey is first offered of the geography of the *sūba*. The boundaries, as they stood c. 1595, and in the late 17th century, have been shown on the map. Trade routes connecting the *sūba* of Ajmer with the *sūbas* of Āgra, Delhi, Gujarāt and Sindh have been discussed. A distinctive feature of the *sūba* of Ajmer was the presence of Rājpūt chiefs who joined Mughal service with the privilege of ruling their own territories as *watan jāgīrs*.

In chapter II, the functions of the governors of the *sūba* are discussed. A peculiar feature of the *sūba* was that sometimes the governors were designated *sūbadārs* and sometimes *fauidārs*. Other officials were his subordinates. Tables have been prepared containing the names with the date of appointment and the duration of service of the governors. Chapter III deals with the *dīwān* and *bakhshī* of the *sūba*. These officials were next to the governor in importance. They were appointed by the Emperor.

To help the governors and *jāgīrdārs* in revenue realisation, there were local revenue officials. In chapter IV, the functions of *karorī*, *amīn*, *qānūngo*, *chaudhurī*, *shiqqdār* have been discussed. Chapter V describes the duties and jurisdiction of the *qāzī* and other officials of the judicial department.

Chapter VI ('The _Jāgir_ System and _Khālisa_') has been divided in six sections: (i) The difference between ordinary _jāgir_ and _watan jāgir_, (ii) _jamādami_ (tables have been prepared to show the _jamādami_ of _pargana_ Merta yearwise), (iii) administration of _jāgirs_, (iv) problems faced by the _jāgirdārs_, (v) relations between _jāgirdārs_ and _zamindārs_; and (vi) the _khālisa_ (territories whose revenues were reserved for the Emperor). Information is brought together in a list to show the total land of the _suba_ included into _khālisa_.

Chapter VII (Land Revenue and Other Taxes) deals with the magnitude of land revenue, methods of assessment, Taxes and Cesses other than land revenue, total revenue realisation overtime and methods of Agricultural Relief. Mostly 1/2 or 1/3 of the total produce was alienated from the peasants. In desert areas from 1/5 to 1/7 of the produce was exacted. The rates of tax on food grains of _Āin-i Akbari_ have been compared with those of Muhta Nainsi's _Marwār re pargana re vigat_ and _Arhsattas_ of _parganas_ Narāina, Chātsu etc. I have also worked out the _jama_ per square mile in each _sarkār_. These figures suggest that the incidence of _jama_ within the _suba_ Ajmer varied broadly in accordance with the economic resources (mainly, of course, agriculture) of the various regions.

Chapter VIII deals with land grants and the administration of the Ajmer _dargāh_. Every Mughal Emperor visited the holy shrine of Khwāja Muin uddin Chishti and granted land for the expenses of the shrine and for its beneficiaries - the _khuddām_.

Hereditary chiefs, who joined Mughal service, served the Mughal Empire with their armies. The zamindars of Ajmer suba maintained 90,000 cavalry. Chapter IX deals with the army and the forts of the suba. Pay scales of the payadas and sawars have been given. Administration of the forts has been discussed. A list of the forts mentioned in Ain-i Akbari as well as in other sources has also been compiled.

Chapter X deals with the Autonomous chiefs and their administration. The chiefs joined the Mughal service, but they were left free, at least partly, to manage their territories. Their own officials were appointed. The pattern of appointing the officials was similar to that of the Mughal administrative pattern.

The last chapter brings together information relating to mines and mints. The suba contained fairly rich mineral resources, and the marble quarries, salt-pans and copper mines of the suba yielded large sums to the Mughal Empire. There were also royal mints, viz., Ajmer, Ranthambor and Nagaur, functioning in the suba.

C O N T E N T S

PREFACE

The Mughal Empire was a fascinating effort at achieving a uniform system of administration in far-flung regions. The *suba* of Ajmer with its Rājpūt chiefs and clans was perhaps the most difficult to press int such a uniform pattern. I have therefore attempted to present here a study of the *suba* of Ajmer largely from the Mughal point of view. That is, I have tried to see how the Mughal administration functioned in the *suba*; how far did it answer to the standard pattern of the Empire; and what problems they faced in the effort. My sources have mainly been Persian and Rājasthāni, most of them in manuscript. I hope that by a utilization of this material I have added something to existing information and a little, hopefully, to the understanding of Mughal administration.

I am delighted to express my thanks to those without whose help it was difficult for me to complete this work. I feel pride to thank my supervisor, Dr. M. Athar Ali, who guided me with affection, interest and patience. My respected teacher Professor Irfan Habib very kindly went through my thesis and helped me with many valuable suggestions. I am also grateful to Mr. Iqtidar Alam Khan for guidance and advice on many points. My parents Mrs. and Mr. M.L. Budhwar encouraged and inspired me at the time of strain and stress.

I am also indebted to my colleagues Messrs M.P. Singh, I.A. Zilli,

Iqbal Husain, Zafarul Islam and Miss Shireen Moosvi. Particularly I am thankful to my friends Messrs Aitmaduddin Qazi, Idris Beg and Inayat Ali Zaidi for their help. I am also indebted to the authorities and staff of Maulana Azad Library, Aligarh, The Research Library, Department of History, Aligarh, Anoop Sanskrit Library, Bikaner and The State Archives of Rajasthan, Bikaner.

Lastly it is also my duty to express my thanks to Mr Zaidi, who typed my thesis very carefully.

The map submitted with the thesis is based on Sheet 6 A of Irfan Habib's <u>Atlas of the Mughal Empire</u>, with some additions. It has been drawn by Mr Zahoor A. Khan, Cartographer of the Department of History, Aligarh Muslim University.

3.5.77.

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Abbreviations

1.	Āīn	Āīn-i Akbarī
2.	A.N.	Akbar Nāma
3.	Asnād	Asnād-us Sanādīd
4.	Bernier	Travels in the Mogol Empire
5.	I.E.S.H.R.	The Indian Economic and Social Historical Review
6.	I.H.C.	Indian History Congress
7.	Lāhorī	Pādshāh Nāma
8.	Manucci	Storia Do Mogor
9.	Peter Mundy	The Travels of Peter Mundy in Europe and Asia
10.	Purchas	Purchas His Pilgrimage
11.	Saran	The Provincial Government of the Mughals
12.	S.A.R.	State Archives of Rajasthan
13.	Tavernier	Travels in India
14.	Tod	Annals and Antiquities of Rajasthan
15.	Vigat	Mārwār re pargana rē vigat
16.	Tuzuk	Tuzuk-i Jahāngīrī
17.	V.V.	Vīr Vinod
18.	Waqāi Ajmer or W.A.	Waqāi Sarkār Ranthambor wa Ajmer
19.	Wāris	Pādshah Nāma

Chapter I

GEOGRAPHY OF THE SUBA

1. Regions and Boundaries

Akbar was the first Mughal Emperor who divided his Empire into twelve *ṣūbas* for facility of administration. The *ṣūbas* were divided into *sarkārs* and the *sarkārs* were divided into *parganas*. Ajmer was the capital of a *ṣūba* of that name, which, like the other *ṣūbas*, was again divided into *sarkārs*. The *Āīn-i Akbarī* furnishes detailed information about the area of the province of Ajmer. In length the *ṣūba* extended from the village of Bhakkar and dependencies of Āmber to Bikāner and Jaisalmer was 168 *kurohs* (roughly 336 miles). Its width extended from the extreme limits of the *sarkārs* of Ajmer to Bānswara was 150 *kurohs* (roughly 300 miles). To its east lay *ṣūba* Āgra, to the North the dependencies of Delhi, to the South Gujarāt and to the West Dipālpur and Multān. It comprised 7 *sarkārs* and 197 *parganas*. *Sarkār* Ajmer contained 28 *parganas*; *sarkār* Chittor 26; *sarkār* Ranthambor 73; *sarkār* Jodhpūr 22; *sarkār* Sirohi 6; *sarkār* Nagaur 31; and *sarkār* Bikāner contained 11 *parganas*.[1]

It appears that considerable changes took place after 1595. The

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1. Abūl Faẓl, *Āīn-i Akbarī*, ed. Blochmann, Bib. Ind., Calcutta, 1867-77, pp.508-11; (figures have been collated with Br. MSS. Add. 7652 and Add. 6552, Microfilm, History Department, Aligarh, ff.245b-248b).

later revenue statistics of the Mughal Empire,[1] show that the *sarkārs* were now as follows: Ajmer, Ranthambor, Chittor, Jodhpūr, Nāgaur, Bikāner and Kumbhalmer. *Sarkār* Sirohi existed no longer. The *parganas* of this *sarkār* were included in other *sarkārs*. *Parganas* Sirohi, Sānchor, Jalor and Abugarh were included in the adjacent *sarkār* of Jodhpūr; and the remaining two *parganas*, Dungarpūr and Bānswara, were attached to the *sarkār* Chittor. *Pargana* Kherli, which was previously in *sarkār* Chittor, was included in *sarkār* Ranthambor.[2] All these changes have been shown on the map attached to this thesis.

The Arāvalli ranges divided the whole of *sūba* Ajmer into two parts. These ranges pass through the *sarkārs* of Chittor, Kumbhalmer, Ajmer and Nāgaur. Thus the *sarkārs* Jodhpūr, Bikāner and a small part of *sarkār* Ajmer and Nāgaur lay on the western side which is largely a desert. On the eastern side lay *sarkārs* Chittor, Ranthambhor, Kumbhalmer and remaining portion of *sarkārs* Ajmer and Nāgaur. The highest section of the Arāvalli range lies Northwest of Udaipur between Kumbhalmer and Gogunda. Gurushikhar,

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1. *Kaghzāt-i Mutafarriqa*, B.M. Add. 6586 (Rot., Department of History, Aligarh), ff.76a-79b; But Rāi Chaturman Saxena (*Chahār Gulshan*, Abdus Salam Collection, 292/62, Azad Library, Aligarh, ff.60b-61a), *Majmua-i Farāmin*, R.A.S. Persian, 173 (Rot., Department of History, Aligarh), ff.83-87 and *sūba re Sarkārān re pargana ri vigat* (Ms., Anoop Sanskrit Library, Bikaner), describe the eight *sarkārs* and 238 *parganas* of *sūba* Ajmer, namely *sarkārs* Ajmer, Chittor, Ranthambhor, Nāgaur, Jaisalmer, Bikāner, Jodhpūr and Kumbhalmer.

2. *Majmua-i Farāmin*, ff.83-87.

the highest peak in Rajasthan, is located near Sirohi and Ābugarh. The height is 1,772 meters from the sea-level. The Arāvallis, excepting at Ābu, seldom rise to over 1,000 meters above sea level. The Arāvallis provide ideal situation for a number of natural fortresses, ingress into which is only possible through very narrow passes.[1]

The great Indian watershed runs along the Arāvalli axis from the Sāmbhar lake southward to Ajmer, east of Beāwar and Kumbhalmer, southeast of Udaipūr. In the west and south of the Arāvalli rivers Luni, Sukri, Banās, Sābarmati and Mohi are the most significant. The Banās river with its main tributaries flows towards the east to join the Chambal river.[2]

The Arāvalli ranges are significant in this ṣūba's strategical importance. Sarkār Chittor, located in Arāvalli ranges, was the safest from the external attacks. Similarly, sarkār Kumbhalmer was the safest shelter place for the Rānas of Mewār.

For the geographical study of ṣūba Ajmer it would be best to proceed sarkār wise.

The boundaries of sarkār Bikāner ran along those of Thatta in the west, Jodhpūr in the east and sarkār Nāgaur in the southeast. It was entirely confined to the Thār Desert. The large sized dunes are concentrated

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1. V.C. Misra, Geography of Rajasthan, New Delhi, 1967, pp.23-4, 125, 172-3.
2. Ibid., p.38.

in the western part of the desert in Bārmer, Jaisalmer and Bikāner.

Sarkārs Chittor and Kumbhalmer lay to the southeast of *sarkār* Jodhpūr. It had *sarkār* Ajmer in the east, *sarkār* Nāgaur in the northeast and *sarkār* Bikāner in the west. It consisted largely of the basin of the Luni river. River Luni and its tributaries drain the southeastern area of Jodhpūr, Pali, Jālor and Sirohi. The southeastern part of *parganas* Pāli and Sirohi are bounded on the east and southeast by the Arāvallis. Contours of 600 to 900 meters are located in this *sarkār*.

Sarkār Nāgaur adjoined *sarkār* Bikāner on the north, *sarkār* Ajmer in south, *sarkār* Jodhpūr in southwest, Āgra on the east and Delhi on north-east. *Parganas* Kāsli, Rewāssa and Khatu lay on the spurs of the Arāvallis. Otherwise the entire *sarkār* occupied an area to the North west of the Arāvallis, receiving a little of its very limited drainage. In the east of *sarkār* Nāgaur scattered contours of 300 to 600 meters are located. The important salt lakes in this area are the lakes of Kuchāman and Didwāna.

In the north, the *sarkār* Ajmer was bounded by *sarkār* Nāgaur; in the southwest *sarkār* Jodhpūr; in south *sarkār* Chittor; in east *sarkār* Ranthambor; and in northeast *sūba* Āgra. The Arāvalli range does not form a continuous line to the northeast of Ajmer. It is broken and allows for easy passage at more than one point. In the west of *sarkār* Ajmer the hills rise to above 300 and even 600 meters. The important salt lake in this region is the lake of Sāmbhar. Luni river rises at Ana Sāgar at Ajmer and flows towards the southwest through Jodhpūr, Jālor and Bārmer.

Sarkār Ranthambor was surrounded by *sarkārs* Ajmer and Chittor on the west; *sūba* Āgra on the east; *sarkār* Ajmer on the northwest and *sūba* Mālwa on the south. Rivers Chambal, Banās, Kāli Sind and their tributaries flow through this *sarkār*. The youngest part of the Arāvalli system is found here. The Arāvalli slopes formed the southwest boundary of the *sarkār*. The *sarkār* largely consisted of a plateau broken into valleys by the various rivers: the hills never rise to above 600 meters.

Sarkār Chittor was surrounded by *sarkār* Ajmer in the north; *sarkār* Jodhpūr in northwest; *sarkārs* Kumbhalmer and Jodhpūr on the west and *sūba* Mālwa in south and southeast. The highest slope of Arāvalli range formed its western boundary. The hills rise to above 600 meters. Mewār was thus well protected on its western side owing to the Arāvalli ranges. The western part of *pargana* Dungarpur and nearly the whole of *pargana* Udaipur lay within the Arāvallis. The highest section of the Arāvalli ranges lies northwest of Udaipur between Kumbhalmer and Gogunda. River Chambal is marked as the boundary line between *sūbas* Mālwa and Ajmer. Banās river runs between Kānkroli and Māndalgarh. River Sābarmati also crosses *sarkār* Chittor.

Sarkār Kumbhalmer lies within the Arāvalli ranges. The hills rise above 600 meters. River Banās flows through the *sarkār*. In the east of *sarkār* Kumbhalmer lay *sarkār* Chittor and in the west and northwest *sarkār* Jodhpūr.

2. Routes

Sūba Ajmer had its own importance in that a major route connecting Gujarāt with Āgra and Delhi ran through it. Between Āgra and Ajmer, the emperors erected inns for the comfort of the travellers and their horses etc.[1] Ox carts and camels were used for transport of goods.[2]

Although for reaching Surat from Āgra, there were different routes, yet mostly the traders used to choose the following route as it was considered the nearest and cheapest way.

From Āgra one would reach Fatehpur and then Rupbās, famous for red stone, thence Bayāna, the celebrated indigo mart. Passing Hindaun, the route entered the sūba of Ajmer. The way from Lālsot was plain with scattered little hills. From here till Mozabād, there was scarcity of water.

After Mozabād the route passed through Bander Sindri, a place surrounded by hills. The way thenceforward to Ajmer was through level country till the last 2 kos, where it met stony ground. Ajmer itself is surrounded by hills of the Arāvalli ranges.

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1. ʿĀrif Qandhārī, Tārikh-i Qandhārī (transcript in History Department, Aligarh), f.46; Purchas his pilgrimes, James Maclohose & Sons, Glasgow, 1905, vol. IV, p.174.

2. Peter Mundy, Travels of Peter Mundy in Europe and Asia, 1608-1667, pub. Hakluyt Society, London, 1914, vol. II, pp.225-72.

From Ajmer to Badhwāra, the way was hilly. The road to Rea was sandy. From Rea to Merta, the route again passed through plains; the desert was close, but there was no scarcity of water. After Merta the route crossed a channel of river Jhojri.[1] After passing Jogi ka Talão, the route met hilly ground. In the way to Jālor one had to cross the river Luni. Jālor is situated among the Arāvalli ranges. The way thence to Sirohi is hilly. The highest peak of the Arāvalli ranges, i.e./Guru Shikhar, is situated near it. After passing Amthāra and Mungthala, the route entered the _suba_ of Gujarāt.[2]

Another important route, led to Thatta from Ajmer and is described as follows:

The route went a sandy desert. It was not possible to perform the journey to Thatta via Jaisalmer with ox carts due to the large dunes. The journey was performed on camels. Anyhow, the way from Ajmer to Nāgaur was sandy. There are the Arāvalli ranges on eastern side of Nāgaur. From Nāgaur, usually, the way to Jodhpūr was followed. It consisted largely of the basin of the Luni river. From Jodhpūr reached Jaisalmer. It is entirely confined to the Thār desert, large sized dunes are concentrated in the western part of the desert in Jaisalmer. After passing Jaisalmer, one

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1. It is tributary of river Luni, see _Geography of Rajasthan_, p.40.

2. Peter Mundy, vol. II, pp.225-72; Tavernier, Jean Baptiste, _Travels in India_, 1640-67, tr. V. Ball, London, 1889, 2nd edition revised by W. Crooke, London, 1925, vol. I, pp.54-73.

would enter *suba* of Sindh and reach Thatta.[1]

Another important route was from Delhi to Ajmer. Passing through *sūba* of Āgra, one would enter the boundary of Ajmer *sūba*. From here the way led to Jobner is plain. Further through Sāmbhar, where is salt lake, one would arrive at Narāina. From here one would reach Ajmer through Mamāna and Harmāra.[2]

3. Principalities and Imperial Territory

Rajasthan had its own importance in connection with the rulers or chiefs, who occupied a considerable territory of *sūba* Ajmer which distinguished it from other provinces. As Jahāngīr put it, it was a region that maintained no less than 90,000 cavalry,[3] a figure borne out by the *Āīn-i Akbarī*. It thus accounted for nearly a quarter of the total cavalry maintained by *zamīndārs* of Akbar's Empire.[4]

When Akbar divided the whole of his empire into twelve *sūbas*, some of the most important states in Rajputana were Mewār, Mārwār, Bikāner and

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1. *Tuzuk-i Jahāngīrī*, ed. Saiyid Ahmad Khān, Aligarh, 1863-4, p.410; *Chahār Gulshan*, f.123b; William Foster, *The English Factories in India, 1637-1641*, Oxford, 1912, vol. VI, pp.138, 275-6.

2. *Chahār Gulshan*, f.123b.

3. *Tuzuk*, p.168.

4. The total cavalry during Akbar's reign (according to Abūl Fazl, *Āīn-i Akbarī*, tr. Jarrett, second ed. by Sir Jadunath Sarkar, Calcutta, 1949, vol. II, p.277) was 86,500.

Jaisalmer. The rulers of Mewār did not join Mughal service during Akbar's reign. But the Mughals overran most of the territory of the State, and set up a member of the royal family as the Rāna, thus even in conditions of war recognising the existence of the state.[1] In 1614, Rāna Amar Singh accepted Mughal suzerainty.[2] Some tributary chiefs of Mewār such as Bānswāra,[3] Rāmpura or Islāmpūr,[4] Dungarpur,[5] Sirohi,[6] Pratāpgarh and Bundi[7] joined Mughal service during Akbar's reign and became separate principalities.

Mārwār was a state before the sūba was created and continued as a state, being retained as watan jāgīr of its rulers,[8] who belonged to the Rāthor clan. Similarly, Bikāner[9] and Jaisalmer[10] were held by the Rāthor chiefs and the Bhāti chiefs as their watan jāgīrs.

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1. Kavirāj Shyāmaldās, Vīr Vinod, 1886, II, 73-4, 145, 153, 162-3, 177-8.
2. Tuzuk, p.133; Vīr Vinod, II, 239.
3. Āīn, II, 251; Bānke Dās, Bānkedās re khyāt, Rajasthan Oriental Research Institute, Jodhpur, 1956, p.14.
4. Āīn, II, 251.
5. Ibid.; Bānke Dās re khyāt, p.14.
6. Āīn, II, p.251; 'Alī Muhammad Khān, Mirāt-i Ahmadī, ed. Saiyid Nawab Ali, Baroda, vol. I, p.108; Vīr Vinod, II, p.1113; Muhta Nainsī, Nainsī re khyāt, Rajasthan Oriental Research Institute, Jodhpur, 1960, vol. III, p.175.
7. Āīn, II, p.251; Nainsī re khyāt, vol. I, pp.103-4; Bānke Das re khyāt, pp.1, 14.
8. Āīn, II, p.271; Muhta Nainsī, Mārwār re pargana re vigat, Rajasthan Oriental Research Institute, Jodhpur, 1968, I
9. Āīn, II, p.277.
10. Ibid.

Some states, which came into existence after 1595 A.D., were Kishangarh and Kota. The state of Kishangarh came into existence in 1609.[1] Its rulers were of the Rāthor clan. In 1631,[2] Kota became a state separate from Bundi, and was given over to Mādho Singh Hāra.

Besides these large principalities, there existed a number of smaller states in _sūba_ Ajmer.

A list of such principalities can be prepared on the basis of the _Āīn-i Akbarī_. The _Āīn_ gives the estimated revenue (_Jama'_, _naqdī_) as well as the names of the _zamīndār_ castes for various _parganas_. The _jama'_, being built up of village assessments, is normally not in round figures. But in _sūba_ Ajmer, the _jama'_ in respect of numerous _parganas_ is rounded to thousands or lakhs of _dāms_. This suggests that the Mughal administration did not here have village-wise figures, but made summary estimates for the _parganas_ as a whole. This suggests strongly that these _parganas_ were under tributary chiefs.[3]

A list of such small principalities is appended. In many cases the existence of the principalities is confirmed by other sources. The list appended gives such references in the other sources in the last column.

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1. _Vīr Vinod_, II, p.522.

2. _Ibid._, p.1411.

3. Irfan Habib, _The Agrarian System of Mughal India_ (1556-1707), Bombay, 1963, p.184; W.H. Moreland, _The Agrarian System of Moslem India_, Allahabad, 1929, pp.267-9.

The hereditary states accounted for 15,54,26,000 *dāms* out of a total revenue of 28,84,01,557 *dāms* for the *sūba*, i.e. 53.8%. If one compares it with the tributary *parganas* of *sūba* Āgra on the same basis, one would find that there were only 35 principalities which yielded a revenue of 4,35,34,700 out of 54,62,50,304 *dāms*, the whole revenue of *sūba* Āgra, i.e. 9.8 % only. This again brings out the fact that *sūba* Ajmer had a distinct characteristic in being honey-combed with chiefs of all kinds.

Sarkār Ajmer

S.No.	Name of the Pargana (based on Āin-i Akbari)	Revenue	Clan	The caste of zamīndār is identified by the following sources.
1.	Parbatsar	2200000	Rathore	Bānke Dās ri khyāt, p.62.
2.	Bahnāi	1400000	,,	Waqāi' Ajmer, p.232; Bānke Dās ri khyāt, p.84.
3.	Bahāl	0600000	,,	Waqāi' Ajmer, p.74.
4.	Bharonda	0270000	Chauhān	Ibid., pp.21, 43, 192.
5.	Deogaon	1200000	-	-
6.	Kekri	1808000	Rathore	Bānke Dās ri khyāt, p.86.
7.	Harsor	1200000 (after deducting suyūrghāl)	,,	Nainsi ri khyāt, vol. I, p.122.

Sarkār Chittor

S.No.	Name of the Pargana (based on Āin-i Akbari)	Revenue	Clan	The caste of zamīndār is identified by the following sources.
1.	Islāmpur or Rāmpur	7000000	Chandravat	Vir Vinod, vol. II, p.982; Nainsi ri khyāt, III, p.239; Bānke Dās ri khyāt, 108.
2.	Udaipur	1108000	Sisodia	Vakīl Report, p.98; Nainsi ri khyāt, I, 32.
3.	Uparmāl	0280000	-	-

4.	Bhainsror	1200000	Hāras Sisodia	*Waqāi' Ajmer*, 495; *Vir Vinod*, I, 140; *Nainsi ri khyāt*, I, 38.
5.	Patta Hājipur	1375000	-	-
6.	Chittor	0800000	Sisodia	*Āin*, II, p.268.
7.	Sumel	0100000	-	-
8.	Mandāriya	0160000	-	-
9.	Artoi	0200000	-	-
10.	Phulia	2800000 (after deducting *suyūrghāl*)	Sisodia	*Waqāi' Ajmer*, p.398; *Bānke Dās ri khyāt*, p.96.

Sarkār Nagaur

1.	Baldo	0570000	Rathore	*Waqāi' Ajmer*, pp.396, 397-8.
2.	Bārah Kain	0058000	-	-

Sarkār Sirohi

1.	Ābu and Sirohi	12000000	Parmār & (Ābu) Dewras (Sirohi)	*Āin*, II, p.251; *Waqāi Ajmer*, p.674; *Mirāt-i Ahmadi*, I, p.108; *Vir Vinod*, II, p.1113; *Nainsi ri khyat*, III, 175; *Bānke Dās ri khyāt*, 108, 137.
2.	Bānswāra	08000000	Gehlot (Sisodia)	*Āin*, II, 251; *Vir Vinod*, II, 730; *Bānke Dās ri khyāt*, p.107.
3.	Dungarpur	08000000	,,	*Āin-i Akbari*, tr. II, 276; *Bānke Dās ri khyāt*, p.107.

Sarkār Ranthambor

S.No.	Name of the pargana	Revenue	Clan	Sources
1.	Aton	0600000	-	-
2.	Antarda	1500000	Sisodia	Nainsi ri khyāt, I, 110.
3.	Aiwān Bosāmer	1200000	-	-
4.	Bundi	1620000	Hāra	Nainsi ri khyāt, I, 103-4; Bānke Dās ri khyāt, 1, 14.
5.	Baroda	4571000	,,	Āin-i Akbari, II, 268; Vir Vinod, II, 69.
6-	Patan	2800000	Sisodia	Nainsi ri khyāt, I, 110.
7.	Baklāit	1200000	-	-
8.	Palāita	1400000	Hāras	Nainsi ri khyāt, I, 44; Bānke Dās ri khyāt, 149.
9.	Pachri	0900000	-	-
10.	Bāla Khatri	0110000	-	-
11.	Bhori Pahāri	7500000	-	-
12.	Baran	0880000	Hāras	Waqāi Ajmer, 700-01.
13.	Tonk	7500000	Afghāns	Vir Vinod, II, 1626.
14.	Chātsu	7536000	-	-
15.	Jhalāda	0500000	-	-

16.	Chain	0475000	-	-
17.	Dehri	1800000	-	-
18.	Delwāra	0400000 (after deducting *suyūrghāl*)	Gehlot	*Bānke Dās ri Khyāt*, pp.70, 103.
19.	Kota	3000000	Hāras	*Āin-i Akbari*, II, 268; *Waqāi Ajmer*, 4-5; *Vir Vinod*, II, 1411; *Bānke Dās ri khyāt*, 149; *Nainsī ri khyāt*, I, 110.
20.	Khandār	0400000	-	-
21.	Khatoli	0200000	-	-
22.	Lakheri	0800000	Hāra	*Nainsī ri khyāt*, I, 110.
23.	Lohārwara	0250000	Bhāti	*Bānke Dās ri khyāt*, p.1.
24.	Londa	0250000	-	-
25.	Momidāna	4100000	Hāras	*Waqāi Ajmer*, pp.54-5, 403.
26.	Lohāvad	0125000	Rathore	*Bānke Dās ri khyāt*, p.20.
27.	Nagar	0200000	Hāras	*Waqāi Ajmer*, 428.
28.	Kankhra	1100000 (after deducting *suyūrghāl*)	,,	*Nainsī ri khyāt*, vol. I, p.110.
29.	Niwāi	0930000	Kachwāha	*Nainsī ri khyāt*, vol. I, p.287; *Bānke Dās ri khyāt*, pp.49, 152.

Chapter II

THE GOVERNOR

The Mughal Empire was divided into a number of *ṣūbas* (provinces). In each *ṣūba* there was a head of the administration, who was given various names, such as, *Hākim*, *Ṣāhib-i ṣūba*, *Nāẓim*, *Sipahsālār*, *Faujdār-i ṣūba*, *Ṣūbadār* etc.[1]

The word *Ṣūbadār* is compound of the Arabic word '*ṣūba*', area, itself from *ṣūb* - direction or point of compass, and the Persian '*dār*' - holder, possessor.

Akbar introduced a uniform system of provincial administration in his empire in 1580 A.D. He divided the Empire into twelve *ṣūbas* and in each *ṣūba* he appointed a *sipah sālār* (*Ṣūbadār*), a *Dīwān*, a *Bakhshī*, a *Ṣadr* and other officials.[2]

Sipahsālār or governors were appointed in the *ṣūbas* by *Farmān-i Ṣabti* issued by the Emperor.[3] When Iftikhār Khān, the *Faujdār* of Ajmer in 1678 A.D. was pressed to leave Merta by Raghunāth Bhātī and others, he

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1. *Āīn*, vol. I, p.252; Bernier, *Travels in the Mogul Empire* 1656-68, tr. A. Constable, second ed., 1968, p.455.

2. Abūl Fazl, *Akbarnāma*, Bib. Ind., Calcutta, 1873-87, vol. III, pp.282-3.

3. *Āīn*, I, p.152; *Mirāt-i Ahmadī*, I, pp.357-8.

retorted that he was not appointed by them. When the Emperor Aurangzeb would give him order, he would go.[1]

Theoretically the governors were appointed by the Emperor. But in practice, the Emperor used to consult the grandees of the Empire and the ministers.[2] Only trusted and experienced nobles were appointed as Governors. The Princes of the royal blood were also appointed. The princes were ordinarily appointed as governors of the important provinces and generally they were assisted by a Deputy in the discharge of their duties.[3]

Usually one governor was appointed in a <u>ṣūba</u>, but Akbar, in 1586 A.D., appointed two governors in each <u>ṣūba</u> on the ground "that if one come to the court or should fall ill, the other might look after his affairs".[4] But we find that this system failed to operate in later years.

Governors were not permanently appointed in one province. They were transferred from one province to another. Akbar believed that to keep governors in good order, transfers were necessary. He declared his

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1. <u>Waqāiʿ sarkār Ranthambor wa Ajmer</u>, transcript in the Department of History, Aligarh, Nos.15 and 16, p.124.

2. Saran, P., <u>The Provincial Government of the Mughals</u> (1526-1658), Allahabad, 1941, second ed., 1973, p.181.

3. Tavernier, p.42; Saran, pp.71, 172.

4. <u>A.N.</u>, III, pp.511-2; For the study see also, Afzal Husain, 'Provincial Governors under Akbar' (1580-1605), <u>Proceedings of Indian History Congress</u>, Jabalpur, 1970, p.270.

policy when he was transferring the Atka Khail from Punjāb.[1]

The term of service of a governor in a province was not fixed. Tavernier writes that usually the governor remained in a province not more than three years. He gives the example of Shāista Khān, who returned to the court after completing three years.[2] Bernier remarks that the tenure of the governors was longer in India than in Turkey.[3] On the whole, we can say that the Mughal court did not approve of long terms for governors, and generally transferred or recalled them after two or three years.

There was no codified law for the guidance of Governors in the Mughal Empire. The Governors worked under the directions of the King and these directions were enumerated in the imperial farmāns.[4] Bakhshī, Sadr, Qāzī, Kotwāl, Mīr Bahr, Waqāi Navīs, Amīn etc. assisted the governor in the work of administration.

A peculiar feature of the administration of the sūba of Ajmer is that sometimes the incharge of the sūba is designated sūbadār and sometimes Faujdār.

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1. A.N., II, pp.332-3.

2. Tavernier, p.63.

3. Bernier, p.231.

4. Āin, vol. I, pp.223-26; Purchas, vol. IV, pp.437, 442-3; Terry Edward, Early Travels in India (1583-1619), ed. W. Foster, London, 1927, p.326.

Nobles holding the ranks from 2,500 to 7,000 were generally appointed as *ṣūbadārs* and the *manṣabdārs* of 500 up to 5,000 were generally appointed as *faujdārs*.

The highest rank held by a *ṣūbadār* of Ajmer was 7,000/7,000. Mahābat Khan, *ṣūbadār* of Ajmer in 1628 A.D. had this *manṣab* (of 7,000/7,000).[1] The lowest *manṣab* ever held by the *ṣūbadār* of Ajmer (so designated) was 2,500 *zat*. Abdullāh Khān Bārha, the *ṣūbadār* of Ajmer in 1697 A.D. had this *manṣab*.[2] Among the *faujdārs* of Ajmer, Shujā'at Khān, who had the rank of 5,000/4,000, was appointed as *faujdār* of Ajmer in 1688 A.D.[3] This was the highest rank held by any *faujdār* of Ajmer. The lowest *manṣab* of a *faujdār* of Ajmer was 500/400. Bahādur Kambū, *faujdār* of Ajmer in 1655 A.D. held this *manṣab*.[4]

In 1678 A.D., Iftikhār Khān was the *faujdār* of Ajmer; and in addition he was also the *Dīwān* of the *ṣūba*.[5] This is the only example when a *faujdār* of Ajmer also held the charge of *Dīwānī* of the province.

No distinction appears to have existed, however, between the

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1. See Appendix C.
2. See Appendix D.
3. *Ibid*.
4. See Appendix C.
5. *Waqai Ajmer*, p.167.

jurisdictions of the *sūbadārs* and *faujdārs* of Ajmer. The *faujdār* of the *sarkār* of Ajmer enjoyed almost all the powers of a *sūbadār* and as such he was superior to other *faujdārs* of remaining *sarkārs* of the province of Ajmer. The *faujdārs* of other *sarkārs* were appointed on his recommendation. Prithvi Singh, the *faujdār* of Merta, and Kishore Singh, the *faujdār* of Mau-Madana, were appointed on these posts on the recommendation of Iftikhār Khān, the *faujdār* of Ajmer in 1678 A.D.[1] The *faujdār* of *sarkār* of Ajmer had administrative control over the *faujdārs* of the other *sarkārs* of the *suba* of Ajmer. Tahawwur Khān, the *faujdār* of Ajmer in 1679-80, gave order to Sujan Singh, the *faujdār* of Jālor, for the supply of food grain. He used to go to their *faujdārīs* for revenue realisation.[2]

Our evidence shows that the prime function of the governor of Ajmer (whether styled *sūbadār* or *faujdār*) was to maintain law and order within his jurisdiction, undertake military actions, take judicial decisions and also have some say in revenue administration.[3]

Military Functions :

The governor had to maintain contingents according to his *mansab*.

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1. The *faujdārs* were given conditional ranks. Muhammad Zāhid Beg, *faujdār* of Jodhpūr was *mansabdār* of 200/30, his *mansab* was increased to 400/130; among which 100/100 was conditional rank. *Akhbārāt*, 11 Safar, 43 R.Y.

2. *Waqai Ajmer*, pp.103-4, 178-9, 253, 312, 402-3, 590, 592-3, 597, 604-5.

3. *A.N.*, III, p.655.

Whenever the Emperor went to war, the governors were ordered to send troops to the Emperor.[1]

The faujdār of Ajmer was authorised to summon military contingents from the vassal states within the ṣūba, if he was preparing to lead a military expedition.[2]

It appears that the faujdār of sarkār Ajmer was expected to make arrangements for the provision of horses for the purpose of Dāk-Chaukī. In other places, the jāgīrdārs ought to have provided the horses, but in spite of repeated orders they failed to do so. Unless they were asked by the Emperor, they would not arrange for the horses.[3]

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1. Nizāmuddīn Aḥmad, Tabaqāt-i Akbarī, ed. B. De, Bib. Ind., p.379; Sāqī Mustaid Khān, Ma'āsir-i Ālamgīrī, Bib. Ind., Calcutta, 1871, p.429; Vakīl Report, 20th Aug. 1691 A.D., S.No.261, Old No.196 (State Archives of Rajasthan, Bikaner); An order had been sent to Alaf Khān, jāgīrdār of pargana Fatehpur and Jhunjhunu, Amānat Khān, faujdār of Ajmer, and Rasakdās, the mutasaddī of Hisār that, being ready with a large force, they should send every necessary help and aid to the Emperor at the time of war. (Farmān, 11th Jan. 1667 A.D., S.A.R., Bikaner); 'Ināyat Khān, faujdār, of Ajmer, after some increase in the manṣab, was ordered to appoint an army of 5000 sawārs under him. Waqāi' Papers, 9th Oct. 1681 A.D., S.A.R. Bikaner.
2. Waqāi' Ajmer, pp.51, 61. Iftikhār Khān, the faujdār of Ajmer in 1678 asked Bimal Dās, the agent of Rāja Rām Singh of Āmber for military help, but he refused on the ground that the expedition was against the Shekhāwats; Vakīl Report, II, p.62, Arẓī, S.A.R., Bikaner, The faujdār of Jodhpūr requested the Emperor for military help. At his request, Prince Āzam and Asad Khān were sent to Ajmer.
3. Muhammad 'Aqil, mace bearer, complained to Iftikhār Khān that no provision of horses was made for Dāk-Chaukī. Iftikhār Khān replied that he had made available two horses in Ajmer and two horses in pargana Chātsu, which was in his jāgīr. Waqāi' Ajmer, pp.85, 95-6; A farmān was issued to Iftikhar Khān, directing him to employ 1000 sawārs at Rs.15/- per month per sawār and 1000 musketeers at the rate of Rs.4/- per month per head in consultation with Saiyid Abdullāh, Bakhshī and waqāinavīs.

It was also the duty of the governor to see that his soldiers were well equipped, and to make necessary arrangements in case a soldier lost his horse for one reason or another.[1]

The military duties of the *faujdār* of Ajmer increased immensely when the Rāṭhors revolted. Pādshāh Qulī Khān had to keep a vigilant eye on the Rājpūt movements and spies were appointed. He deputed Prithi Singh to the villages of Budhwāra and Dāntra, which were attached to the shrine of Ajmer, as the Rājpūts had been reported to be proceeding in that direction. Pādshāh Qulī Khān replied to the letter of the official concerned and assured him that he had kept an eye on the developments of *parganas*, Mandal, Kekri and others and by the end of Jumāda II, he would report to Ajmer. He sent 500 men towards Darība under Muḥammad Walī for the suppression of the Rājpūts.[2]

The *faujdār* used to appoint various men for military purpose. Pādshāh Qulī Khān appointed a group of Rājpūts and *zamīndārs* of *pargana* Mandal to guard the important posts. After visiting the places, he had their roll-call and examined them. He wrote to the *munshīs* (clerks) of

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1. *Āīn*, vol. I, p.226; Pādshāh Qulī Khān, *faujdār* of Ajmer, distributed 1000 *kamāns* (bows) among the soldiers as the old ones were damaged due to the rainy season. He gave 50 bows to Kamālud-dīn Khān. He also gave horses to so many persons. *Waqāʼiʻ Ajmer*, p.663.

2. *Waqāʼiʻ Ajmer*, pp.272, 307-8, 310, 570-71.

the _chaukis_ (posts) to check the artillery twice a day.[1]

The _faujdār_ was also responsible for ensuring regular payment of salary to imperial troops. Khidmat Gusār Khān told Iftikhār Khān that it was not possible to comply with orders about the appointment of the soldiers because of the non-payment of the dues. Iftikhār Khān ordered five thousand rupees to be given to them. But without _sanad_ the governor could not give the pay. Pādshāh Qulī Khān had written to Shuja Khān to say that there was such and such an amount in the treasury but up to this time no _sanad_ was received to pay the _naqdī_ troops (paid in cash). So if any such information was available, it should be communicated at once.[2]

Governors used to make recommendations for grants of _mansabs_.[3] Ajit Singh, son of Mahārāja Jaswant Singh, received a _mansab_ of 1500 on the recommendation of Shafī Khān, governor of Ajmer, on condition that he will not keep Durga Dās in his service.[4]

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1. _Waqāʼiʻ Ajmer_, pp.493-4, 595-6, 642. Pādshāh Qulī Khān appointed four _sawārs_ and 12 troopers, so as to guide them in the defiles of Rajputana at Rs.170 and Rs.200 per year. He appointed a few persons to safeguard the interests of the villagers of village Khod, which was in the _jāgīr_ of Karan Mertia, a relative of the Rāna. _Waqāʼiʻ Ajmer_, pp.98, 699. Pādshāh Qulī Khān appointed three divisions of army to protect the inhabitants of Kāhi under Kamāluddīn, Muhammad Sharīf and Muhammad Wāleh.

2. _Waqāʼiʻ Ajmer_, pp.100, 531.

3. _Selected Waqāʼiʻ of the Deccan_, ed. Y.H. Khān, Hyderabad, 1953, p.47.

4. _Vakīl Report_, 8th July, 1693, S.No.442, old No.828, _S.A.R._, Bikāner; 23rd May 1703, S.No.657, old No.1074, _S.A.R._, Bikaner.

Judicial Functions

The governor decided cases according to sharī'at. Shyām Rām, a Brahman of Nāgaur, filed a suit in the court, stating that he had decided to purchase one thousand maunds of wheat from Kesri Singh and Jeev Rāj, who were revenue officials of Mahārāja of Jodhpūr. Rs.2300/- were given in advance. Now the officials neither delivered the grain nor returned the amount. On an appeal to the Emperor, the orders were issued to the faujdārs of this province and an order was also issued to Iftikhār Khān to decide the case. The faujdār decided this with the help of the Qāzī.[1]

Thākria, resident of mauza Khātu, filed a suit in the court of Pādshāh Qulī Khān that Chuhār, his son, had given Rs.50/- to Shyām Dās and Udai Bhān. They did not pay in time. One day when Chuhār had harshly demanded the money, the Rājpūts became angry and killed him. Pādshāh Qulī Khān deputed a soldier to investigate and arrest the murderers.[2]

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1. Waqā'i Ajmer, pp.22-3, 27, 32, 38, 44-5; A farmān (in 1663-64) was issued to the faujdār of Gujarāt. In it he was asked to see that the strong should not oppress the weak. He was to decide the cases in consultation with the qāzī, muftī and mīr'adl. Mirāt-i Ahmadī, I, pp.257, 258.

2. Waqā'i Ajmer, pp.172, 201-3, 391. Tikon, resident of mauza Didwās, filed a suit in the court of Pādshāh Qulī Khān alleging that Ṣāleh Beg, Ahdī, had imprisoned his son. Ṣāleh Beg was summoned. He said that he had purchased that boy for Rs.30/- and made him Muslim. The faujdār said that because the boy was a minor, he must be returned to his father. After giving Rs.10/- to Ṣāleh Beg, his father took the son. Waqā'i Ajmer, p.573.

Iftikhār Khān used to hear the complaints of petitioners and if a petitioner asked for removing the case, the request was granted and some cases were referred to the qāẓī for disposal. It appears that the cases of a civil nature, involving the sharīat, were normally submitted to qāẓī for decision.

The governor was not authorised to award the death penalty. Khān-i Āzam Mirzā Azīz Koka says that the governors were to send such cases to the Imperial court with a detailed account of the case.[1]

Justice was not done in a number of cases either because the governors and qāẓīs were corrupt or because the Emperor was weak. One day, food was being distributed at the Dargāh and there was a huge crowd. Firoz, the stone-cutter, entered in the crowd and one Ārif, the armed retainer of Sādullāh, inflicted a blow with his stick on Firoz, he died. The heirs of Firoz complained to Pādshāh Qulī Khān. He summoned Ārif, the culprit, and Ārif appeared before the governor along with Sādullāh. Pādshāh Qulī Khān referred the case to the Qāẓī who recorded the statements of the witnesses and observed that the case against Ārif was not proved, although it was common knowledge that Ārif had killed Firoz.[2]

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1. A.N., vol. III, p.380. However, in 1679 A.D., Maha Singh Bhadoria, presented a Rajpūt in the court of Pādshāh Qulī Khān, stating that the person had concealed himself in the skirts of the tent to kill the Rāja, getting no chance, left the tent early in the morning but was captured. While capturing he assassinated one person and three others. Pādshāh Qulī Khān ordered that he should be thrown under the feet of elephant. This case appears to be of political nature and as such the Governor had to act promptly. Waqāi Ajmer, p.408.

2. Waqāi Ajmer, p.292.

For the policing of the province, the _faujdār_ had a suitable staff of _Thānadārs_ (in charge of _thānas_ or posts) and soldiers under him according to the need of each place. He was responsible for the security of the province. He used to recommend persons for appointment to the post of _Thānadār_.[1]

The governor could also dismiss the _thānadārs_. Pādshāh Qulī Khān dismissed Tej Singh from the _thānadārī_ of Bhākrol.[2]

The governors had power to punish the _thānadārs_ for their negligence in the investigation of cases.[3]

The governors made arrangements for the protection of the cities. Pādshāh Qulī Khān asked the _kotwāl_ to close the main entrance of Ajmer city. He himself went to Pushkar to see the arrangements for the defence of the place. The official reported to Pādshāh Qulī Khān about the uneasiness of

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1. _Waqāʾiʿ Ajmer_, pp.274, 276, 305. Pādshāh Qulī Khān had recommended Kusal Singh Gaur of Māhraut 100/20 for the post of _Thānadār_ of Belwār of _pargana_ Bambawāl. Besides it, Peer Muhammad Khokhar, _Thānadār_ of Bodal in _sarkār_ Ranthambor sent his _vakīl_ near Pādshāh Qulī Khān for the appointment of his son as _thānadār_ of Nati. But he refused and said that it would be against law, because there was no post of _thānadār_ previously.

2. _Waqāʾiʿ Ajmer_, p.575.

3. Muhammad Hāshim informed Pādshāh Qulī Khān that some persons had been injured and money had been taken from them along with a few camels near Gangahar _thāna_. Pādshāh Qulī Khān ordered Kāshi Singh, _thānadār_ of the place, to investigate and reprimanded him for his negligence. _Waqāʾiʿ Ajmer_, pp.502-3, 556-7.

the people of Ajmer who had given credence to the false rumours of the activities of the Rajpūts. It was better to appoint 400 matchlockmen and 400 troopers to guard the city of Ajmer. Pādshāh Qulī Khān replied that he, too, was hard pressed these days. However, he would try to appoint 200 matchlockmen and 100 troopers.[1]

It was the governor's foremost duty to check robbery and ensure the safety of the roads and highways. It was his duty to recover the stolen and looted property, and to arrest the thieves and robbers. The recovered property was given back to its owner and the criminals were to be punished.[2] Thieves operated on a large scale in Rājpūtāna. The faujdārs had the duty of punishing them. Pādshāh Qulī Khān ordered Kashi Singh, thānadār of Gangahar, to establish a chaukī in this area as it seemed to have been a place of hiding for the thieves, because of its wild character.[3]

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1. Waqā'i Ajmer, pp.314, 335, 342.

2. Y.H. Khan, Hyderabad, 1958, Selected Documents of Aurangzeb's Reign, p.41; Nicolao Manucci, Storia-do-Mogor 1656-1712, tr. W. Irvine, Indian text Series, London, 1907-8, vol. II, pp.422-3; Kaghzāt-i Mutafarriqa, 1714 A.D., Reg. No. 193, S.A.R., Bikaner.

3. Mohan Singh, son of Ajab Singh, mansabdār, wrote to Iftikhār Khān from jāgīr Masuda that a gang of thieves had looted and taken away a few cows and buffaloes, pursued them and two of the thieves were killed. Iftikhār Khān ordered that their heads should be hung from a tree. In an another case the faujdār inflicted mutilation of part of the body as a punishment for thieves. Waqā'i Ajmer, pp.21, 22, 25-6, 29, 66, 75-6, 99, 120, 277, 507-8.

The governor also watched the conduct of jāgīrdārs. When peasant, 'amal guzār or jāgīrdār became rebellious, the faujdār had to take action against him.

The governor had also some duties with regard to the land revenue administration. Iftikhār Khān appointed karoris and amins in 23 villages, which were attached to the jāgīr of the deceased Mahārāja Jaswant Singh.[1]

The faujdār used to go himself to collect the revenue in his own jāgīr. Iftikhār Khān, the faujdār of Ajmer, went to Gujar, the village of Amarsar pargana, to collect the revenue from the peasants. He realised Rs.25,000/- but Rs.12,000/- were still in arrears. He then desired to go to pargana Chātsu, where he had some villages as assignment and from where he would go to Ranthambor. Tahawwur Khān remained in pargana Chātsu from 2½ months for carrying out revenue assessment.[2]

The faujdār collected the land revenue from the zamindārs who would pay only under threat of force. Such zamindārs were called zortalab.

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1. Waqai Ajmer, pp.84, 114, 145-6. Kesari Singh sent a letter to Iftikhār Khān stating that Khwāja Farāsat from Jālor, had written to him that it was very difficult for him to perform the duty of faujdār and amin. So he further requested the appointment of a karori. Iftikhār Khān also appointed Abūl Qāsim, 250/20, amin and karori of Jodhpūr and Rs.1000/- were given to him as financial assistance.

2. Ibid., pp.51-2, 70, 266, 402, 414-5.

Manucci has written at one place that the people of India did not pay without being forced to do so.[1] Muhammad Qayam Kambu, amin, wrote to Tahawwur Khan that the village of Alanbhu had ~~not~~ not been able to pay the revenue as it was infested with thugs and thieves. So Tahawwur Khan went there and setting fire to the entire village devastated it.[2]

There is a nishan of Dara Shikoh addressed to ~~name of~~ Raja Bethal Das, governor of Ajmer, requiring that Raja Bethal Das should inquire why the peshkash from the zamindari of Jagmal had not been sent to the Imperial treasury the previous year. He promised that next year the amount would be deposited in the Imperial treasury. Because the new year had been started, so he, according to promise, should give the remaining tribute to Shaikh Muhammad.[3]

The faujdar kept a vigilant eye on the activities of amins and karoris.[4]

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1. Manucci, vol. II, pp.422-3; Bernier, pp.205, 230-31. Taj Muhammad, karori of Kotal, informed Iftikhar khan that in parganas Amarsar, Newasa and Kasli most of the land was included in paibaqi and complained that the zamindars did not pay the revenue. Iftikhar Khan decided to go to pargana Amarsar which was in his jagir to collect the revenue because realisation of revenue from Shekhawat Rajputs was difficult. Waqai' Ajmer, pp.57, 393, 398.

2. Ibid., p.405.

3. Asnad-us Sanadid, collection of sanads by Maulana Syed Abdul Bari Maani, Ajmer, 1952, pp.195-6.

4. Waqai' Ajmer, pp.54-5. Iftikhar Khan paid a visit to village Dobari, three miles away from Sambhar. Iftikhar Khan wanted to go to Sambhar to investigate the actions of amin and karori, when Muhammad Arif came to know this, he told Iftikhar Khan that his arrival would disturb the peace of the village.

Manucci has written that people could not complain against oppressive governors.[1] But there are many references to peasants complaining against oppressive governors at the Imperial court.[2]

The Emperor had given orders that the ra'iyat should not suffer. The required revenue was handed over to the 'amil, who should give a receipt to the faujdār.[3] Governors of the provinces had to send a fixed amount to the royal treasury.

The faujdārs used to make arrangements for the regular supply of food grains. When Pādshāh Qulī Khān was the faujdār of Ajmer, Sujān Singh, faujdār and jāgīrdār of parganas Sojat and Jaitāran, came to welcome the royal army along with 400 sawārs and an elephant. In the evening he encamped near Pādshāh Qulī Khān's camp. Pādshāh Qulī Khān asked him to ensure the regular supply of food grains and said this task should be given priority over all others. Sujān Singh presented a Mahājan to Pādshāh Qulī Khān and suggested that the mahājan be appointed as chaudharī of rasad (food supplies).

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1. Manucci, vol. II, pp.422-3; Bernier, pp.224-5, 230-31; Tavernier, p.391.

2. Khatūt-i Ahlkārān (Rajasthani), Mangsar Budi 1, samvat, 1762, s.no.248, S.A.R., Bikaner; Waqā'i' Ajmer, pp.217, 230. Emperor had been very much displeased with Shafī Khān, nāzim of Ajmer, and had reduced his mansab of 500 sawārs as he had misappropriated about half of the revenue of the area. Vakīl Report, p.63, 8th April, 1693, S.No.410, old No.433, S.A.R., Bikaner.

3. Āīn, vol. I, p.169.

He rewarded him with a shawl. Extra-ordinary measures were taken by Pādshāh Qulī Khān to ensure the regular supply of food and fodder. After some time he complained to Sujān Singh that he was not honest in dealing with the supply of grain.[1]

Tahawwur Khān was directed by the Emperor to take special measures for guarding the prisoners who were in prison.[2]

The governors guarded the roads also. Pādshāh Qulī Khān appointed Sardul Rāṭhor to look after and keep a vigilant eye on the road leading from mauza Khoda to Kherwa and 50 sawārs and 44 soldiers at Rs.9/- per day was sanctioned. The order bearing the seal and signature of Pādshāh Qulī Khān was sent to the Dīwān so as to ensure the regular payment of emoluments to the appointees.[3]

When any noble was retired and could not live without the help, the emperor used to give order to the governors to send him money. When Khāwāja Khidmat Khān retired in 1690-91 A.D., Emperor Aurangzeb gave order to the governors of every province to send Rs.2000/- to the Khān as a standing practice.[4]

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1. Waqāi' Ajmer, pp.590, 592-3, 597, 604-5.

2. Ibid., pp.398-9.

3. Ibid., p.600.

4. Ma'āsir-i 'Ālamgīrī, pp.336-7; Selected Waqāi' of Deccan, p.47. When Safī Khān, ṣūbadār of Ajmer, died, Dindār Khān was ordered to look after the family and jāgīr of the deceased. Vakīl Report, 11th June, 1694, S.A.R., Bikaner.

The governors could recommend persons for new posts within the suba. Iftikhar Khan recommended Shaikh Hamid for the post of darogha. He also wrote to His Majesty that Nagaur was one of the ancient Muslim areas and these days it was lying in the hands of Hindus who did not pay attention to the welfare of the Muslims. So the qazi of such a place should be an intelligent and qualified one.[1]

The governor could give financial assistance too.[2]

It was the governor's duty to look after the maintenance of the Imperial buildings in his suba. Muhammad Ali Khan wrote to Iftikhar Khan that the Emperor had scheduled a visit to the Ajmer, and so he must plaster, repair and white-wash the Imperial palace. Iftikhar Khan acted accordingly. He deputed his son-in-law for the purpose. Iftikhar Khan spent Rs.5,000/- over the repairs of the palace.[3]

In that period, women used to commit sati after the death of their husbands. Later on, it was made a rule that no woman could commit

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1. Waqai Ajmer, pp.30, 36, 77, 84-5, 401-2.

2. Iftikhar Khan appointed Abul Qasim, 250/20, amin and karori of Jodhpur. He was paid in cash and as such he did not have any amount, so Rs.1000/- were given to him as a financial assistance. Padshah Quli Khan gave Rs.2000/- to Man Singh as a loan and got a bond signed by him. Waqai Ajmer, pp.112, 145-8, 149, 153-4, 514-5, 528-9, 558.

3. Ibid., pp.76-7, 79, 97.

sati without the prior permission of the governor of the province in which she resided.[1]

In the second half of Aurangzeb's reign, there was a change in the religious policy of Aurangzeb and the policy of temple destruction started.[2] Iftikhār Khān, the faujdār of Ajmer in 1678-79 A.D., and Tahawwur Khān, the faujdār of Ajmer in 1679-80 A.D., were ordered to demolish the temples and they were further directed not to permit the construction of the new temples and to eliminate all traces of idolatory within their jurisdiction.[3]

The Dharamshalas and Poshāls of the Mahājans were declared as rest-houses and as such the Dharamshālas and Poshāls were not demolished.[4]

From the perusal of Waqāi' Ranthambor wa Ajmer it appears that the faujdār of Ajmer enjoyed a peculiar position and was ordinarily vested with the powers of a provincial governor. He used to make tajviz (recommendation) for the appointments and promotions of the mansabdārs. The faujdār

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1. Bernier, p.306; Tavernier, II, p.210; Muhammad 'Alam, son of Muhammad 'Arif, amin of pargana Didwāna saved a woman from burning herself alive with her husband. Many widows of Mahārāja Jaswant Singh were prevented from performing the sati. Waqāi' Ajmer, pp.17, 75-6.

2. Athar Ali, M., 'The religious issue in the war of succession' (1658-59), Medieval India Quarterly, vol. V, 1963, p.85.

3. Waqāi' Ajmer, pp.17-8, 179, 180, 192, 195-6, 197-8, 200, 203, 209-10, 229, 251, 257, 284, 303, 474-5.

4. Ibid., pp.192-3, 220.

of Ajmer appears to have influenced to some extent the attitude of Aurangzeb towards the Rāthors after the death of Mahārāja Jaswant Singh. Iftikhār Khān, the _faujdār_ of Ajmer, played a very important role in the negotiations between the Mughals on the one hand and the Rāthors on the other in 1679 A.D. When Emperor Aurangzeb declared that the whole of Mārwār was to be included into the _khālsa_, the Rāthors came to Iftikhār Khān for negotiations. He told them that they should accompany him to the court for fulfilment of their demands, but on the other hand Iftikhār Khān also defended the imperial resumption of Jodhpūr into the _khālsa_ on the ground that according to the rules, _watan_ could not be conferred upon either a woman or a servant.[1]

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1. _Waqāi' Ajmer_, pp.80-83, 117-8. For the study see also, Athar Ali, M., 'Causes of the Rathor rebellion of 1679', _Proceedings of Indian History Congress_, Delhi, 1961.

Appendices

A

Governors of Ajmer Under Akbar

S.No.	R.Y.	Name	Mansab	Group	Sources
	1	-	-	-	-
	2	-	-	-	-
1.	3	Muhammad Qasim Khan Nishapuri	4000	Irani	A.N., II, 66; Ain, 181, 600; T.A., 383; M.U., III, 50-52.
	4	,,	,,	,,	,,
	5	,,	,,	,,	,,
2.	6	Sharfuddin Husain Mirza	5000	Turani	A.N., II, 156; Ain, 181; Z.K., I, 79-80; M.U., III, 232-8; T.U., 's'; V.V., II, 1276.
	7	,,	,,	,,	,,
	8	,,	,,	,,	,,
	9	-	-	-	-
	10	-	-	-	-
	11	-	-	-	-
	12	-	-	-	-
	13	-	-	-	-
	14	-	-	-	-
	15	-	-	-	-
	16	-	-	-	-

	17	-	-	-	-
	18	-	-	-	-
	19	-	-	-	-
	20	-	-	-	-
	21	-	-	-	-
3.	22	Dastam Khān	2000	Turānī	A.N., III, 210; Āin, 181, 435-36; M.U., II, 3-5.
	23	,,	,,	,,	,,
	24	,,	,,	,,	,,
	25	,,(d)	,,	,,	A.N., III, 326; Afzal Husain (Provincial Governors under Akbar, IHC, Jabalpur, 1970, 269-70) writes that he was the governor of Ajmer uptil 1585. But it is not correct because he died in 1580 AD.
	26	-	-	-	-
	27	-	-	-	-
	28	-	-	-	-
	29	-	-	-	-
	30	-	-	-	-
4.	31	Jagannāth, Rāi Durga	2500 1500	Rājpūt ,,	A.N., II, 155, III, 511; T.A., 385, 386; Z.K., I, 219; M.K., I, 301; Āin, 181, 182; M.U., II, 142-48.
	32	,,	,,	,,	,,
	33	,,	,,	,,	,,
	34	,,	,,	,,	,,

	35.	-	-	-	-
	36.	-	-	-	-
	37	-	-	-	-
	38	-	-	-	-
5.	39	Sheroya Khān	1000	-	A.N., III, 655; T.A., 388; Z.K., I, 232; M.U., II, 572-3; Ain, 183, 506, Abūl Fazl writes that he was the mansabdār of 900.
	40	-	-	-	-
	41	-	-	-	-
6.	42	Sultān Salīm	10000	Prince	A.N., II, 219, III, 763; Aīn, 180.
	43	-	-	-	-
	44	-	-	-	-
	45	-	-	-	-
	46	-	-	-	-
	47	-	-	-	-
	48	-	-	-	-
	49	-	-	-	-

B

Governors of Ajmer under Jahangir

S.No.	R.Y.	Name	Mansab	Group	Sources
1.	18	Muhammad Murād	1000/500	Turani	Tuzuk, 370, 375; T.J., 'M'.
	19	-	-	-	-
	20	-	-	-	-
2.	21	Mirzā Abdur Rahim Khan-i Khanan	6000/6000	Irani	Tuzuk, 106, 412, 417; see also, Irfan Habib, 'The Family of Nur Jahan during Jahangir's Reign - a Political Study', Medieval India-A Miscellany, I, 92.

C

Governors of Ajmer under Shahjahān

S.No.	R.Y.	N a m e	Mansab	Group	S o u r c e s
1.	1	Mahabat Khān	7000/7000	Irānī	Lahorī,I,293; Amal-i Sālih,III,448; M.U.,III, 385-409; Tirmizi,13,42-3
2.	2	Mutaqad Khān	4000/2500	Turānī	Tarīkh-i Arkān wa Ma'asi i-Timuriya, MS., 151; M.U.,III,482.
	3	,,	,,	,,	,,
3.	4	Ikhlās Khān	2000/1000	Indian Muslim	Lāhorī,I,372, II,727; M.U.,I,151; T.U.,'I'.
4.	5	Mirzā Muzaffar Kirmānī	3000/1020	Irānī	T.U., 'M'; Athar Ali, Provincial Governors under Shahjahan - An Analysis, IHC, Jabalpur, 1970, 309.
5.	6.	Raja Bethal Dās	3000/2000	Rajpūt	Lahorī,I,476; M.U.,II, 250-56; T.U.,'B'.
	7	,,	,,	,,	,,
	8	,,	,,	,,	,,
	9	,,	,,	,,	,,
	10	,,	4000/3000	,,	,,
	11	,,	,,	,,	,,
6.	,,	Shah 'Alī	700/200	Indian Muslim	Lāhorī,II,9,743.
	13	,,	,,	,,	,,
	14	,,	,,	,,	,,

	15.	,,	,,	,,	,,
	16	,,	,,	,,	,,
	17	,,	,,	,,	,,
	18	,,	,,	,,	,,
	19	,,	,,	,,	,,
	20	,,	,,	,,	,,
	21	,,	,,	,,	,,
	22	,,	,,	,,	,,
7.	,,	Abu Sa'īd	2000/800	Īrānī	Wāris,96; 'Amal-i Sālih,III, 460; M.U.,III,513-16; T.U., 'A'.
	24	,,	,,	,,	,,
	25	,,	,,	,,	,,
8.	26	Shāh 'Alī	,,	Indian Muslim	Wāris, 96, 208.
9.	27	Prithvi Singh Rāthor	2000/2000	Rajput	Lahorī,II,726; Wāris,279-8 Munshī Muhammad Kazim ('Ālam gir-nāma,917) writes that he was the mansabdar of 2000/1000.
10.	28	Bahādur Kambū	500/400	Indian Muslim	Lāhorī,I,322, II,747; 'Amal-i Sālih,III,480,247.
	29	,,	,,	,,	,,
	30	,,	,,	,,	,,
11.	31	Mīr Jāfar Astrabādī	2000/1000	Īrānī	Wāris,332; 'Amal-i Sālih, III, 247, 458.
	32	,,	,,	,,	,,

D

Governors of Ajmer under Aurangzeb

S.No.	R.Y.	Name	Mansab	Group	Sources
1.	1	Tarbiyat Khān Birlās	4000/4000	Turānī	ʿĀlamgīrnāma,119-311; 335-6; Tārīkh-i Aurangzeb,108b; M.U.,I,493-98; T.U., 'T'.
	2	,,	,,	,,	,,
	3	,,	,,	,,	,,
2.	,,	Marhamat Khān	2000/900	-	ʿĀlamgīrnāma,593,972; TU 'M'.
	5	-	-	-	-
	6	-	-	-	-
	7	-	-	-	-
	8	-	-	-	-
	9	-	-	-	-
3.	10	ʿĀbid Khān	4000/1500	Turānī	ʿĀlamgīrnāma,,1056; Tārīkh-i Aurangzeb,105b; M.U.,III, 120-3; T.U., 'A'.
	11	,,	,,	,,	,,
4.	12	Izzat Khān	3000/2000	Indian Muslim	Akhbārāt, Ramzān, 12 R.Y., 15 R.Y.
	13	,,	,,	,,	,,
	14	,,	,,	,,	,,
	15	,,	,,	,,	,,
	16	-	-	-	-
	17	-	-	-	-
	18	-	-	-	-

5.	19	Darab Khan	3000	Irani	Akhbarat 19 R.Y.
6.		Amanat Khan	-	-	-
7.		Saiyid Ahmad Khan Khatib	1000/600	-	Akhbarat, 19 R.Y., 20 R.Y.; M.A.,150-1; Alamgirnama, 964; T.U., 'A'.
	20	,,	,,		,,
8.	20	Saiyid Hamid Khan	3000/1500	Turani	M.A.,158; Tarikh-i Salatin-i-chaghta,58-9; M.U.,III, 597-8; T.U., 'H'.
9.	21	Iftikhar Khan	3000/1200	Irani	W.A.,116-18; M.A.,165; Alamgirnama,880; T.U.,'I'; Shahnawaz Khan (M.U.,I,252-55) writes that he was the mansabdar of 2000/1000.
	22	,,	,,	,,	,,
10.		Padshah Quli Khan, Tahawwur Khan	4000	,,	W.A.,167-8; M.A.,173; M.U., I, 447-53.
	23	,,	,,	,,	,,
11.	24	Inayat Khan	1000/100	,,	M.A.,206,213; M.U.,II,813-1[illegible] V.V.,II,831; Kewal Ram (TU, 'I') writes that he was the mansabdar of 900.
	25	,,	,,	,,	,,
	26	,, (d)	,,	,,	M.A.,223; M.U.,II,813-18; T.U., 'I'.
	27	-	-	-	-
	28	-	-	-	-
	29	-	-	-	-
	30	-	-	-	-
12.	31	Shujaat Khan	5000/4000	Irani	Akhbarat, 32 R.Y.; Mirat-i Ahmadi, I,312-313-17; M.U.,II,706-08.

13.	32.	Safī Khān	3500/2000	Irānī	V.R., old no.708.
	33	,,	,,	,,	,,
	34	,,	,,	,,	,,
	35	,,	,,	,,	,,
	36	,,	,,	,,	,,
	37	,,	,,	,,	,,
	38	,, (d)	,,	,,	,, Akhbārāt, 38 R.Y.
14.	38	Mujāhid Khān Saiyid Hamīd	3000/1500	Tūrānī	M.U.,III,597-8; T.U.,'H'.
15.	39	Tarbiyat Khān Mīr Khalil	2000/1200	Irānī	M.A.,38; M.U.,I,498-503.
16.		Mujāhid Khān Saiyid Hamīd	3000/1500	Tūrānī	Akhbārāt, 39 R.Y.
17.	40	Abdullāh Khān Bārha	2500	Indian Muslim	Akhbārāt, 40 R.Y., 43 R.Y.; T.U. 'A'.
	41	,,	,,	,,	,,
	42	,,	,,	,,	,,
	43	,,	,,	,,	,,
	44	,,	,,	,,	,,
	45	,,	,,	,,	,,
	46	,, (d)	,,	,,	,, (Ibid.)
18.		Hasan 'Alī Khān Bārha	2000/1000	,,	Akhbārāt, 48 R.Y.;

19.	47	Prince A'zam	40000/40000		Akhbārāt, 48 R.Y.; M.A., 473.
	48	,,	,,		,,
		Sar Andāz Khān Pannī (Deputy)	2000/1000	Afghān	M.A., 470, 473.
20.	49	Zabardast Khān Muhammad Khalil	4000/3000	Irānī	M.A., 497; M.U., I, 300; T.U., 'Z'.
	50	,,	,,	,,	,,
	51	-	-	-	-

Chapter III

THE DĪWĀN AND BAKHSHĪ

Dīwān

The dīwān was the head of the financial department in the ṣūba. He was appointed directly from the Imperial court and was in no way subordinate to the Governor. In 1580, when Akbar divided his Empire into twelve ṣūbas, a dīwān was also appointed in each ṣūba along side the other officials.[1] In 1586, when Akbar sent two governors in each ṣūba, a dīwān was also attached with them. Mujāhid was assigned the charge of dīwānī of the ṣūba of Ajmer.[2] It seems that in 1596, the provincial dīwāns were made subordinates to the Imperial Dīwān. Akbar issued an order that all the provincial dīwāns should submit reports of their work through the Imperial Dīwān, Khwāja Shamsuddīn.[3]

However, sometimes the faujdār of Ajmer also held the charge of the Dīwānī of the province. In 1678, Iftikhār Khān was the faujdār of Ajmer; and in addition he was also dīwān of the ṣūba.[4] Further, it appears that some-

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1. A.N., vol. III, p.282.
2. Ibid., p.511.
3. Ibid., p.670. At this time Bhārati Chand was appointed as dīwān of the ṣūba of Ajmer.
4. Waqāʼiʻ Ajmer, p.167.

times even a _faujdār_ of a _sarkār_ was appointed the _dīwān_ of the _chakla_. For instance, Tāhir Khan, the _faujdār_ of Jodhpūr was given the charge of _Dīwānī_ and _Amīnī_ of the _chakla_ Jodhpūr as well.[1]

The _dīwān_ had numerous functions; and, therefore, he was one of the powerful officers of the _suba_. He supervised the _khalisa_ administration in his _suba_. He appointed the _karoris_ and _amins_ in _khalisa_ land. In 1678-79, Nūram Alī, _dīwān_ of the _suba_ of Ajmer, appointed Āshiq Muhammad as _amīn_ and _karorī_ in place of Sharfuddīn in _sarkār_ of Ranthambor.[2] Again, Nūram Alī, _dīwān_, sent _karorī_ and _amīn_ in _pargana_ Mandal which was taken from Mān Singh and was included in the _khālisa_.[3]

The _Dīwān_ was supposed to prevent the oppression of the peasants by the _jāgīrdārs_.[4] He also used to inform the court about maladministration and the illegal collection of cesses in any of the _jāgīrs_.[5] It was necessary

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1. _Waqai Ajmer_, p.171; cf. Grover, B.R., '_Diwan-i Sarkar_ in the Mughal Administration', _Indian Historical Records Commission_, vol. XXXVII, part II, Poona, 1962, pp.65-6, wherein, he points out that a _dīwān_ was appointed in _sarkār_ Baglāna of _sūba_ of Khāndesh in 1661 and also in _sarkār_ Surat of _suba_ of Gujarāt in Shāhjahān's reign.

2. _Waqai Ajmer_, p.179.

3. _Ibid._, pp.228-9, 191, 192, 232.

4. _Ibid._, pp.218-9.

5. _Vakil Report_, vol. II, p.15, _Arzdāsht_, S.No.61, old No.483, _S.A.R._,Bikaner when the Mahārāja of Āmber confiscated the property of Tej Si, the latter complained to the Imperial court. The Emperor ordered the _dīwān_ of the _sub_ to make enquiries about Tejsi's case. _Vakil Report_, 31st May 1703, S.No. 658, old No.1075, _SAR_, Bikaner. The _dīwān_ of the _suba_ of Ajmer complained to the Imperial court that the _mutasaddis_ of the Rāja of Āmber were charging some custom duty in Āmber. _Vakil Report_, 1st April 1695, S.No.588, old No.874, _SAR_, Bikaner. When a certain official, Muhammad Khan had unjustly obtained a bond for Rs.9000/- from Jān Muhammad of Mālpura, the latter complained to the _dīwān_ of the _suba_.

for an assignee of the jagir to show the parwana of diwan before occupying the jagir.[1]

The diwan was expected to help the assignees to control their jagir.[2] Moreover, the diwan had the power to assign a jagir up to 99,000 dams, while higher assignments were within the powers of the Emperor. This is shown by the fact that Prakshit Rai, vakil of Sawai Jai Singh, suggested that because the diwan was not authorised to assign a jagir exceeding 99,000 dams, it would be better if the jagir for Bijay Singh amounting to 1,00,000 dams be assigned by the diwan in two instalments.[3]

Along with this, the diwan's duty was to keep a vigilant eye over the assignees. If the assignee failed to render his service in lieu of assignment, the diwan could take proper action against the jagirdar.[4] It appears that the diwan was expected to look after the interests of the merchants and the traders of the suba. When some rebellious elements

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1. Waqai Ajmer, pp.177, 187; Vakil Report, 5th March 1694, S.No.531, old No.933, SAR, Bikaner.

2. Farman, 15th Oct. 1600, old No.10, New No.11, SAR, Bikaner; Akhbarat (RAS), 19 Ramzan, 48 R.Y.; Vir Vinod, II, p.749.

3. Vakil Report, 13th Oct. 1706, S.No.849, old No.1287, SAR, Bikaner; Diyanat Khan, diwan of the Deccan could assign jagirs of up to 99,000 dams under his own signature, Shahnawaz Khan, Ma'asir-al Umara, ed. Ashraf Ali, Asiatic Society of Bengal, Calcutta, 1890, vol. I, p.473.

4. Waqai Ajmer, pp.84-5.

harassed the mahājans and traders in Jaitāran and Ajmer, all the mahājans and merchants approached the diwān Nūram 'Alī. The diwān thereupon took steps to quell the disturbance.[1] The diwān of Ajmer was allowed to have fifty sawārs besides his mansab to implement his orders.[2]

The Diwān was also to keep strict watch over the treasury,[3] and see that nobody withdrew money without proper authorization (parwāna).[4] The jazia(poll-tax) money was also collected through the diwān of the suba of Ajmer.[5]

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1. Waqā'i Ajmer, pp.334-5.
2. Ibid., p.171. The subadār of Gujarāt was also allowed to have fifty horsemen as a personal contingent besides his mansab, Saran, p.189.
3. Waqā'i Ajmer, p.266.
4. Ibid., pp.208-9, Rs.2,620/- were sanctioned for the repair of wheel ( ) in the Dargāh of Khwāja Mu'īn-ud dīn Chishti and for the tank in fort Bitli, but the parwāna of the Imperial diwān regarding the money did not reach as yet to the diwān of the suba of Ajmer. As soon as the parwāna would reach, the work would start.
5. Waqā'i Ajmer, pp.305, 308; Waqā'i Papers, 8th May 1694, Reg. No.502, SAR, Bikaner; Aurangzeb asked Rāna Jai Singh to deposit money regarding the jazia in the treasury. See farmān, 18th July 1690, reproduced in Vīr Vinod, II, pp.671 - 2.

Bakhshi

Like other officials, a *bakhshi* was also appointed in every *suba* in 1580.[1] In 1586, Sultan Quli was sent to Ajmer as the *bakhshi* of the province.[2] In February 1592, when Akbar divided the *khalisa* land into four portions and put under the charge of different officials, the *suba* of Ajmer along with the *subas* of Gujarat and Malwa, was given in the charge of Khwaja Nizamud-din Ahmad, *bakhshi*.[3] However, the provincial *bakhshi* was appointed by the Emperor on the recommendation of the *bakhshi-'l-mamalik*.[4]

It seems that more than one *bakhshi* were appointed in the *suba* by the Emperor. In September 1680, Khidmat Guzar Khan was appointed as the *bakhshi* and *waqai nigar* of Chittor.[5] Ghulam Nabi was also appointed the *bakhshi* and *waqai navis* of Mandalgarh in 1680.[6]

Usually, the offices of the *bakhshi* and *waqai navis* were combined; and the *bakhshi* was expected to discharge the duties of *waqainavis* and

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1. *A.N.*, vol. III, p.282.
2. *Ibid.*, p.511.
3. *Ibid.*, p.605.
4. *Ain*, vol. I, tr. p.279.
5. *Ma'asir-i Alamgiri*, p.194.
6. *Waqai Ajmer*, p.527.

waqai' nigar.[1] In 1654, Muhammad 'Abid was appointed the bakhshi as well as waqai' navis of the suba of Ajmer.[2] The author of the Waqai' of suba Ajmer was himself Bakhshi as well as Waqai' Navis.[3]

The main functions of the provincial bakhshis were to recruit the soldiers, the maintenance of troops and enforcing the branding regulations.[4] Padshah Quli Khan, faujdar of the suba of Ajmer, received the hukm of bakhshi-'l-mulk that it was bakhshi's foremost duty to see to the branding of the horses and tashiha.[5] He was expected to inspect the horses etc. belonging to the army once a week.[6]

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1. Waqai' Ajmer, pp.519, 527, 644-5, 671-2.

2. Muhammad Waris, Padshahnama, Br. M. Add. 6556, Or. Transcript in the Department of History, Aligarh, p.280. In 1656, Jamshed was sent to Ajmer as bakhshi and waqai' navis, Waris, pp.324-5; Z.U. Siddiqi (The Intelligence Services under the Mughals, Medieval India - A Miscellany, Aligarh, 1972, vol. II, pp.53-60) points out that first time, Jahangir introduced the practice of appointing waqai' navis in each province and that this post was then conferred on the bakhshi of a suba.

3. Waqai' Ajmer, pp.8, 97, 211, 212, 513-4.

4. A farman was issued to Iftikhar Khan, directing him to employ 1000 sawars at Rs.15/- per month per sawar and 1000 artillerymen at the rate of Rs.4/- per month per head in consultation with Saiyid Abdullah, bakhshi and waqai' navis. Waqai' Ajmer, pp.95-6, 127, 480, 403-4.

5. Waqai' Ajmer, pp.403-4, 408, 480, 497-8, 691-2.

6. Ibid., p.127.

It was necessary for the mansabdars to take leave from the bakhshi.[1]

Further, the bakhshi used to hold the charge of superintending the imperial buildings in the sūba.[2]

He used to send his agents to every part of the sūba including places under the autonomous rulers (e.g. to Āmber, Sāmbhar).[3] The rulers themselves wanted to maintain amiable relations with the bakhshis.[4]

The bakhshi was allowed to maintain 15 sawārs besides his mansab. He used to maintain 10 sawārs for the purpose of his office as Bakhshi and waqāinavīs, and five sawārs for superintending the imperial buildings of the sūba.[5]

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1. In 1704, Sawāi Jai Singh's vakil reported the Rāja that a certain Bhagwant Singh and Muḥammad Hayābat were absent from their duty. They nor sent a report duly signed by the bakhshi and waqāi nigār that they had been attending the duty regularly. Vakīl Report, 5th November, 1604, S.No.751, old No.1168, SAR, Bikaner.

2. Waqāi Ajmer, p.97.

3. Ibid., pp.513-4.

4. In July 1691, when ʿInāyatullāh Khān was appointed the bakhshi and waqāinigār of the sūba of Ajmer, Sawāi Jai Singh's vakil asked the Rāja to win the favour of the Khān who was annoyed with the Rāja. Vakīl Report, vol. I, p.40, 8th July 1691, SAR, Bikaner, S.No.256, old No.772.

5. Waqāi Ajmer, pp.513-4.

During the Rāṭhor rebellion, the *bakhshī* was asked to help Tahawwur Khān, the *faujdār* of Ajmer in 1679-80, with assigning the 2000 *sawārs*.[1]

On the other hand, sometimes, in the absence of the *bakhshi* or incapacity of the *bakhshī*, the *sūbadār* of the province used to discharge his functions also. Abdur Rahīm, the *bakhshī* and *waqa'inavīs* of the *sūba* was incapable, hence agents of Tahawwur Khān, *faujdār* of the *sūba* of Ajmer, performed his duties.[2]

1. *Waqā'i Ajmer*, p.211.

2. *Ibid.*, pp.671-2.

Chapter IV

LOCAL REVENUE OFFICIALS

The assignee was entitled to assess and collect the revenues according to the imperial rules and regulations. These rules and regulations were framed for khālisa as well as for jāgīrs during Akbar's reign.

Due to transfer system, the assignee had to manage a new assignment after every short interval. But neither jāgīrdārs nor his officials were familiar with local customs as well as the revenue paying capacity of the peasants. The short tenure of the assignee could not make possible to train his officials for the purpose of assessment and collection of the revenue.

To overcome these problems there seems to be three types of officials for the administration of jāgīrs. First, the assignee had his own officials and agents, whether the assignee was khālisa or jāgīrdār. Secondly, there were the permanent local officials free from the transfers of assignee. Finally, we find the imperial officials who helped the assignee to assess and collect the revenues.

Karorī

The office of the karorī was created by Akbar in 1574-75.[1] In

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1. A.N., vol. III, p.117; Tabaqāt-i Akbarī, vol. II, pp.300-301.

1574, *karori* was sent in Bikaner.[1] Similarly, a *karori* was appointed in Sambhar.[3]

The main function of the *karori* was to collect the land-revenue[3] and to deposit it in the treasury, in spite of keeping the collection in his own charge.[4]

During Shāhjahān's reign his *diwān* Islam Khan transferred the work of assessment from the *karori* to *amin*.[5] But sometimes the offices of *amin*, *karori* and *faujdār* were assigned to one person. Sādullāh was at once the *karori*, *amin* and *faujdār* of Merta.[6] Abul Qasim was appointed *amin* and *karori* of Jodhpūr.[7]

There were more chances of dishonesty if the *karori* held more than one office. When Sādullāh was suspected of embezzling large sums of money, Tahawwur Khān, the *faujdār* of the *suba* of Ajmer, remarked that

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1. *Dalpat Vilās*, p.33.
2. *Muhta Nainsī re khyāt*, I, p.306.
3. *Waqāi' Ajmer*, pp.84, 240, 402.
4. Muhammad Baqar, *barāmad navīs*, told Iftikhar Khān that Islām Muhammad *karori*, had not deposited the amount in the treasury but had kept it in his own charge. *Waqāi' Ajmer*, pp.38, 44-5; *Khatut-i Ahlkārān* (Rajasthani), Chait Budi 3, samvat 1751, *SAR*, Bikaner, Reg. No.211.
5. *Khulāsat-us Siyāq*, f.79b, cited in *The Agrarian System of Mughal India*, p.276.
6. *Waqāi' Ajmer*, p.311.
7. *Ibid.*, pp.163, 246-7.

this was possible when three offices were assigned to the same person.[1] Similarly, Jamal Muhammad, the _karori_ of Bahnai, enjoyed the powers of _amin_ Abul Qasim owing to the latter's incompetence. As a result Islam Muhammad embezzled a large sum of money.[2]

However, the dishonest officials were penalised. When Muhammad Baqar, _baramad-navis_ (auditor), carried out an enquiry against Islam Muhammad, _karori_, he asked the _subadar_ to discharge Islam Muhammad, _karori_, and Abul Qasim, _amin_, from their obligations.[3]

There is another report showing how the _karori_ could misuse the land-revenue collection for his personal interest. Muhammad Islam, _karori_, and Abul Qasim, _amin_, colluded with the _fotadar_ (treasurer) and gave the land-revenue collection to the _mahajans_ for earning the interest.[4]

The _karori_ was appointed by the _diwan_ of the _suba_. Nuram Ali, _diwan_ of the _suba_ of Ajmer, appointed Ashiq Muhammad as _amin_ and _karori_ of _sarkar_ Ranthambor.[5]

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1. _Waqai Ajmer_, p.311; see also _The Agrarian System of Mughal India_, p.277 n 17.

2. _Waqai Ajmer_, p.38.

3. _Ibid._, pp.38-9, 44-5.

4. _Ibid._, p.27; see also, Irfan Habib, 'Usury in Medieval India', _Comparative Studies in Society and History_, vol. VI, No.4, July 1964, p.413.

5. _Waqai Ajmer_, pp.84, 145-6, 163, 192.

The *karori* used to appoint his *sawārs* and *piyādas* for keeping watch over the cultivators to avoid discrepancy in the assessment.[1]

When the *karori* found himself incapable to collect the revenue from the powerful *zamīndārs*, he used to ask for help from the *ṣubadār* or *faujdār*.[2]

The *karori* was also expected to look after the interests of the peasantry (*riʿāyā*) so that they could not be harassed by refractory elements. When in *pargana* Jaitaran, the peasants were harassed by some Rajpūts, the *chaudhurī* and *qānūngo* asked the authorities to send a *karori* and *amīn* to the *pargana*, so that the oppression of the *riʿāyā* might be checked.[3]

Amīn

Amīn was the next important revenue official. He appeared as the head of the survey party sent by the *karori* to carry out measurement for purposes of assessment.[4] During Shāhjahān's reign his *dīwān*, Islām Khān,

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1. *Waqāʾiʿ Ajmer*, p.58.

2. Muhammad Qāyam Kambū, *amīn*, and Islām Muhammad, *karorī*, informed Tahawwur Khān that 3 lac *dāms* were due on Debi Dās, *zamīndār*, Tahawwur Khān summoned Debi Dās and asked him to pay up the arrears. *Waqāʾiʿ Ajmer*, pp.71, 391-2, 393, 408, 422.

3. *Waqāʾiʿ Ajmer*, pp.265-6, 386, 463-4.

4. *A.N.*, III, p.383.

sent an amīn in every mahal and transferred the work of assessment to the amīn from the karorī.[1]

The amīn's main function was to assess the revenue. Tahawwur Khān, governor of Ajmer sūba, deputed Muhammad Qāyam, amīn of sarkār Ranthambor and Islām Muhammad, karorī, for the assessment of revenue.[2]

Sometimes the offices of amīn, karorī and faujdār were assigned to one person. Sādullāh was amīn, karorī and faujdār of pargana Merta.[3] Amīn was appointed by the dīwān. Iftikhār Khān, governor and dīwān of the sūba of Ajmer, appointed karorīs and amīns in 23 villages, which were attached to the jāgīr of deceased Mahārāja Jaswant Singh.[4]

The amīns were expected to look after the interests of the raiyat so that they could not be harassed by refractory elements.[5]

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1. Khulāsat-us Siyāq, f.79b, cited in The Agrarian System of Mughal India, p. 276.

2. Waqāi' Ajmer, p.402.

3. Ibid., pp.207-8, 231, 246; Qulī Beg was the faujdār and amīn of Jodhpur, Akhbārāt (RAS) 47 R.Y.

4. Waqāi' Ajmer, pp.84, 114; Iftikhār Khān appointed Abul Qasim, mansabdār of 250/20 as amīn and karorī of Jodhpūr and Rs.1000/- were given to him as financial assistance. Waqāi' Ajmer, 19, 39-40, 74, 112, 145-6, 149; Vīr Vinod, II, p.828.

5. Waqāi' Ajmer, pp.265-6, 386, 463-4; The salt merchants and banjāras reporte to Muhammad Arif, amīn of Sāmbhar about the exaction of rāhdārī by the zamīndārs of village Sarwar of pargana Mozabād. Waqāi' Ajmer, p.54; The jāgīrdārs complained to the amīn about the non-cooperation of the zamindar Waqāi' Ajmer, p.61.

The amīn was responsible jointly with the karorī and faujdār for the safe convoy of the money. Sādullāh, amīn and karorī of pargana Merta sent an amount of Rs.60,000/- (mahṣūl of pargana Merta) to Ajmer.[1] When the amīn and karorī found themselves incapable to collect the revenue, they used to ask for help from the sūbadār or faujdār of the sūba.[2]

The amīns entered into collusion with the karorīs and by making fictitious accounts, share the embezzled amount among themselves. It was reported that Abūl Qāsim, amīn, and Muhammad Islām, karorī, had prepared the forged papers and embezzled the jama' of the mahal.[3] Bakhshī could ask the amīn to show the accounts.[4] Faujdār of the sūba kept a vigilant eye on the activities of amīn and karorī.[5] he also used to recommend their promotions.[6]

The rīāya could complain against these revenue officials. A

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1. Rahman Qulī, amīn and karorī of pargana Bawāl sent Rs.40,000/- and deposited it in the treasury. Waqāi' Ajmer, p.246.

2. Muhammad Qāyam Kambū, amīn, wrote to Tahawwur Khān that the village of Alanbhu had not been able to pay the revenue as it was infested with the thugs and thieves. So Tahawwur Khān devastated it. Waqāi' Ajmer, p.405.

3. Waqāi' Ajmer, p.27; Muhammad Akram, qāzī of Merta, complained that Sādullāh, amīn and karorī, was not working according to the sharīat. Waqāi' Ajmer, pp.207-8, 231.

4. Ibid., pp.375-6.

5. Ibid., pp.54-5.

6. Tahawwur Khān, governor of sūba Ajmer, recommended for the promotion of Muhammad Qāyam Kambū, amīn, Waqāi' Ajmer, pp.401-2.

complaint was made against Sekha, 'amil of pargana Mālpura. He was removed and Amir Khān was sent there.[1]

Qānūngo

Qānūngo was the local revenue official of the pargana. It was an hereditary post.[2] In the absence of the qānūngo, his nearest kinsmen discharged his duties.[3]

The qānūngo kept a record of production, revenue-rates, area-statistics, extent and practices and customs of the parganas. In 1678-79 there was no qānūngo in Jodhpūr so that he could collect the account of the pargana, could know the revenue of the last year and investigate other rules and regulations. So Tāhir Khān, faujdār of Jodhpūr, asked Ram Bhati to hand him over all the papers regarding the khālisa land in all the villages, together with the information about the amount of the revenue from the kharīf crop of the previous year in it. He also told him to give the information about the villages which were included in the pattas of the Rajpūts in lieu of their services, so that the faujdar could know how much

1. Waqā'i Ajmer, pp.218-9.

2. The Agrarian System of Mughal India, p.287; Thoughts on Agrarian Relations in Mughal India, p.32.

3. When Gangarām, qānūngo of Ajmer, was summoned to the court, Tahawwur Khan, faujdār of the sūba of Ajmer, wrote that in the absence of Gangarām, his brothers would discharge the functions of the qānūngo. Waqā'i Ajmer, pp.241-2, 502.

revenue from a village was given in *patta*, and could collect the revenue on that basis.[1]

Whenever, a *jagir* was granted to a noble, an imperial order was also sent to the *qanungos* requiring them to answer for all the necessary dues and other *diwani* obligations to the *jagirdars*.[2]

It was also his duty to report to the governor of the *suba* about the illegal exaction in his jurisdiction.[3]

The *qanungo* also kept the account of the income from the religious places. The *bakhshi* of the *suba* of Ajmer asked the *qanungo* of Pushkar regarding the income, collected from the Hindus who took bath in the holy tank.[4]

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1. *Waqai Ajmer*, pp.163, 171.

2. As *jagir* of *dams* 8,104,700 from *pargana* Nagaur and other places, was conferred upon Rao Surat Singh in place of Raja Amar Singh, orders were given to the *qanungos* etc. that they should answer for all the necessary dues and other *diwani* obligations to his agents according to the regulations. *Farman* of Jahangir, 12th December 1606, old No.18, New No.17, *SAR*, Bikaner. Cf. Shaista Khan's letter to 'Ali Ahmad, *faujdar*, reproduced in *Vir Vinod*, II, p.751; *Asnad-us Sanadid*, p.11.

3. *Waqai Ajmer*, pp.38, 206. The *chaudhuris* and *qanungos* of pargana Sanchor reported to Iftikhar Khan that the *zamindars* had looted the grain and had been destroying the village, as the *'amils* and *thanadars* of the late Maharaja Jaswant Singh left the *pargana*. *Waqai Ajmer*, pp.105-6.

4. *Waqai Ajmer*, pp.40-41.

Whenever, there was some mismanagement regarding the revenues, the qanungo was expected to help the officials in conducting enquiry against the concerned person.[1]

Being a hereditary post, the qanungo was supposed to look after the rights of the peasants. Thus he was also expected to maintain good administration in his territory.[2]

It seems that the qanungo had an eye on the activities of the mansabdars of his jurisdiction and he was expected to inform the governor of the suba of Ajmer about the mansabdar's activities.[3]

The assignee's agents, being generally unfamiliar with the locality, usually depended heavily on the information supplied to them by the qanungo. Qanungos generally entered into collusion with the 'amils. They used to recommend heavy reductions in the assessments levied upon the zamindars, for they often acted in collusion with them.[4]

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1. Waqai Ajmer, p.38.

2. Ibid., pp.105-6, 125-6. Qanungos and chaudhuris of pargana Jaitaran told Dilawar Khan that the inhabitants of the pargana had fled due to the corruption of the Rajputs. If amin and karori are sent to this pargana, the place would be inhabited (populous) again. Concession in kharif fasl should also be given. Waqai Ajmer, p.386.

3. Aripa Ram, qanungo of Ajmer, informed Tahawwur Khan that Tej Singh had reurned from Deccan. Waqai Ajmer, pp.408-9.

4. Waqai Ajmer, pp.108, 218; see also the Agrarian System of Mughal India, pp.290-91.

However, it appears that for any fault, the *qānūngo* was responsible to the Imperial court.[1]

The *qānūngos* used to be paid an allowance out of the revenue amounting to one per cent of the revenue, but Akbar fixed their salaries.[2]

Chaudhurī

Chaudhurī was also the local revenue official of the *pargana* as *qānūngo*. He used to be a *zamīndār*. It was a hereditary post, but emperor could remove him. His main function was collecting the land-revenue.

Whenever, a *jāgīr* was granted to a noble, an imperial order was also sent to the *chaudhurīs* and *qānūngos* requiring them to answer for all the necessary dues and other *dīwānī* obligations to *jāgīrdārs*.[3] Revenue was generally collected by the *chaudhurī* from the *muqaddams* and the *zamīndārs*, and was passed on to the *'āmil*.

Chaudhurī was expected to check the illegal transactions of the

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1. Gangarām, *qānūngo* of Ajmer, was summoned to court due to the complaints against him, *Waqāi' Ajmer*, pp.168, 218, 241-2, 508.

2. Akbar fixed the pay for the three classes of the *qānūngos* to Rs.50, Rs.30 and Rs.20 per month respectively. *Āīn*, I, p.300.

3. *Farmān* of Jahāngīr, 12th December 1606, old No.18, New No.17, *SAR*, Bikaner; *Vīr Vinod*, vol. II, p.751; *Asnād-us Sanādīd*, p.11.

commodities from one place to another. Tahawwur Khan, governor of Ajmer *suba*, received an order from the imperial court that the traders and *mahajans* of Chittor and Ranthambor were supplying grain, opium and other food articles to Rana via Kosithal. He asked Harnath Kachwaha, *thanadar* and *jagirdar* of *pargana* Mandal and *Chaudhuris* of the town to forbid the *mahajans*.[1]

It was also his duty to report to the governor of the *suba* about the illegal exactions in his jurisdiction.[2]

He was expected to look after the rights of the peasants,[3] he was also used as a countercheck to the *qanungo*. It is probable that he held revenue free (*in'am*) lands. Moreover, when he stood surety for the other *zamindars*, he is said to have generally taken a commission of 5% of the revenue from them.[4]

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1. *Waqai Ajmer*, p.540.
2. *Ibid*., 38, 105-6, 206.
3. *Qanungos* and *chaudhuris* of *pargana* Jaitaran told Dilawar Khan that the inhabitants of the *pargana* had fled due to the corruption of the Rajputs. If *amin* and *karori* are sent to this place, it would be inhabited again. Concession in *kharif fasl* should also be given. *Waqai Ajmer*, p.386.
4. *The Agrarian System of Mughal India*, p.294.

Shiqqdār

Under Shershāh, each pargana used to have a shiqqdār, who had the charge of revenue collection as well as of maintaining law and order. During Akbar's later period he seems to be a subordinate under the karori.[1]

The principal agent employed by the jāgīrdār was known as shiqqdār. Fateh Chand was the shiqqdār of Iftikhār Khān, faujdar of Ajmer suba, who had Chātsu in his jāgīr.[2]

In case of an emergency, the karkun and the shiqqdār could give the necessary sanction for disbursement which was to be duly reported to the court.[3] The shiqqdar was probably often saddled with the work of the amīn and of the treasurer.[4] He was also responsible for the theft occurred in his jurisdiction. Iftikhār Khān called Fateh Chand, shiqqdār of Chātsu along with muqaddams when a theft occurred in mauza Chandlāi of pargana Chātsu.[5]

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1. Farmān - Akbar, N.No.1, Old No.2, SAR, Bikaner; Asnād, p.3.
2. Waqāi Ajmer, pp.42, 67, 377-8; Jāgīrdār could dismiss the shiqqdār, Waqāi Ajmer, pp.109-10.
3. Āīn, I, p.201.
4. The Agrarian System of Mughal India, p.284.
5. Waqāi Ajmer, pp.65-6, 67, 109-10.

The assignee was free to appoint or remove his own officials, but he might still be directed to change his men under the threat of a resumption or transfer of his *jāgīr*.[1]

1. *Waqā'i' Ajmer*, p.219.

Chapter V

JUDICIAL ADMINISTRATION

For the good judicial administration, a number of officials were appointed in each province, such as qāzī, kotwāl, sadr, muhtasib, mīr ʿadl etc. They used to enforce the canons of law in their jurisdiction. The appeal to the court was made through these officials. Here, the functions of these officials have been discussed.

Qāzī

The qāzī was an important official.. He was appointed by the imperial court.[1] It seems that in every pargana a qāzī was appointed and he had direct correspondence with the qāzī-ul quzāt.[2] Moreover, it seems that the qāzīs were also appointed in autonomous zamīndārīs,[3] and he was

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1. A.N., vol. III, p.282; Saiyid Abul Qāsim Namkīn, Munshaāt wa Ruqaāt-i Namkīn, MS. No.26, 27, History Department, Aligarh, ff.98b-99a.

2. Waqāiʿ Ajmer, pp.161, 177, 178, 181, 472, 473, 508-9.

3. Muhammad Sāleh was appointed the qāzī of Āmber in 1680, Waqāiʿ Papers, Reg. No.221, SAR, Bikaner. Azmatullāh was appointed the qāzī of Āmber in place of Syed Muhammad, Khatūt-i Ahlkārān (Persian), R.No.24, SAR, Bikaner. Muhammad Saeed was appointed the qāzī of Āmber in 1692. Vakīl Report, I, p.53, S.No.345, old No.445. The qāzī was appointed in Soipūr which was the watan jāgīr of Manohar Dās, Waqāiʿ Ajmer, pp.239-40. Mulla Jamāl was appointed the qāzī of Chittor in 1615-16, Vīr Vinod, II, p.312.

expected to dispense justice in the territory.[1]

It seems that he was also expected to look after the interests of the Muslim inhabitants in the zamīndārī territories.[2]

The qāzī had civil and criminal jurisdiction. Sometimes the governor of the sūba needed the help of the qāzī in passing judgement on some important cases. Shyām Rām, a Brahman of Nāgaur, represented to the Imperial court stating that he had decided to purchase one thousand maunds of wheat from Kesari Singh and Jeev Rāj, who were revenue officials of Mahāraja of Jodhpur. Rs.2300/- were given in advance. Now the officials had neither delivered the grain nor returned the amount. On an appeal to the Emperor, orders were issued to Iftikhār Khān, the faujdār of Ajmer, to decide the case. He decided this with the help of the qāzī.[3]

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1. A camel of Muhammad Wazil, gurzdār was stolen away at Amber. Shaikh Muhammad Fāzil, qāzī of Amber, gave order to the mutasaddīs of Amber for the search. Kāghzāt-i Mutafarriqa, 1689, R.No.148, SAR, Bikaner; Munshaāt, ff.98b-99a.

2. The agent of the bakhshī wrote that a qāzī should be appointed in Nāgaur because the condition of the Muslims is not good there. Waqāi Ajmer, pp. 45, 46.

3. Waqāi Ajmer, pp.22-3, 27, 32, 38, 44-5; A farmān was issued to the faujdār in 1663-64, he was asked to decide the cases in consultation with the qāzī, muftī and mīr'adl, Mirāt-i Ahmadī, vol. I, pp.257, 258. Abdul Qādir Badāonī, (Muntakhab-ut Tawārīkh, ed. by Ahmad Ali, Kabir al-din Ahmad and N. Lees, Bib. Ind., Calcutta, 1864-69 (II, p.356) says that in 1585, Akbar appointed learned Hindu Brahmans to decide the cases of Hindus. But we do not come across any evidence suggesting that a Brahman decided the cases of the Hindus.

The cases of civil nature, involving the sharīat, were always submitted to the qāzī for decision.[1]

He was expected to enforce the canons of sharīat in his jurisdiction.[2]

The destruction of temples in the sūba of Ajmer during the second half of Aurangzeb's reign was also entrusted to the qāzīs.[3]

The qāzī was also concerned to the collection of jiziya. When Tahawwur Khān, the faujdār of Ajmer, received a farmān in connection with jiziya, he called the qāzī, mīr ʿadl and dīwān to advise him.[4] But the qāzī was not authorised to retain the collection in his own charge.[5]

Similarly, the qāzī was also incharge of the Bait-ul māl (Community treasury). When two thieves were killed in mauza Nawāb, their belongings -

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1. Iftikhār Khān, the faujdār of the sūba of Ajmer, used to hear the complaints of petitioners, some cases were referred to the qāzī for disposal. Waqāiʿ Ajmer, pp.21, 22, 29, 416-7.

2. Qāzī Muhammad Akram of Merta complained to the imperial court about Sādullāh Khān, faujdār, amīn and karorī, who was not working according to the rules of sharīat, Waqāiʿ Ajmer, pp.29, 207-8, 231.

3. Ibid., pp.181, 184, 192-3, 197, 209-10, 210-11, 220, 227, 245-6, 257.

4. Ibid., pp.308, 423, 508-9; Waqāiʿ Papers, 8th May 1694, R.No.502, SAR, Bikaner.

5. Waqāiʿ Ajmer, p.423.

a sword, a bow and six arrows were deposited with the qazi in the bait-ul māl.[1]

The qazi was also expected to look after the mosques within his jurisdiction.[2]

Sometimes, the faujdār of the sūba needed the help of the qazi to issue a certificate of good administration in his jurisdiction. Tahawwur Khān had such a mahzar certified by the qāzi Abdur Razzaq of the suba of Ajmer about the administration in his faujdāri jurisdiction.[3]

The provincial qāzi could refer some cases to the qāzi-ul qazāt for the decision. There was some dispute between the gumāshta of bakhshi and the wakil of Rāja Mān Singh of Rājmahal (in pargana Toda) on the issue of idolatry. The gumāshta approached Tahawwur Khān, the faujdār of Ajmer. Tahawwur Khān referred this case to the qāzi, and qāzi being unsatisfied with the statements referred the case to qazi-ul qazāt.[4]

There were some limitations on the powers of the qazi. He was

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1. The mahājans of Merta used to spend the rent of 100 shops in temples. When the temples were destroyed, Muhammad Akram, qazi, asked the mahajans to deposit this rent in bait-ul māl. Waqai Ajmer, pp.67, 184.

2. Ibid., pp.239-40.

3. Ibid., pp.310-11.

4. Ibid., pp.245-6, 416-7.

expected to inform the kotwāl before releasing the prisoners.[1]

The qazis were not free from dishonesty. Abdul Latif, qazi of Malpura, allegedly accepted a bribe from the mahajans, for not destroying the temples.[2]

Kotwāl

The post of kotwāl is important and it existed even in the Sultanate period.[3] The post continued during the Mughal period. In 1573, Ram Das Kachawaha was the kotwāl of Sanganer.[4]

Kotwāls were appointed by the imperial court.[5] In 1580, Akbar sent a kotwal in each province of the Mughal Empire.[6] The kotwals were appointed in every town of the suba.[7]

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1. Waqai Papers, 9th June 1695, R.No.101, SAR, Bikaner; Waqai Ajmer, pp.29, 212-3.

2. Waqai Ajmer, pp.210-11, Muhammad Akram, qazi of Merta, was charged to collaborate with the mahajans and selling out the shops to them on nominal charges. Waqai Ajmer, p.467.

3. Saran, P., p.232; Yasin Mazhar Siddiqi, 'The Office of Kotwal under the Sultans of Delhi', Proceedings of Indian History Congress, Muzaffarpur, 1972.

4. Muhta Nainsi-re Khyat, vol. I, p.331.

5. Akbar Nama, vol. III, p.282.

6. Ain, I, pp.226-7.

7. Waqai Ajmer, pp.29, 133, 144, 265-6, 309-10; Akhbarat, 19 Ramzan, 48 R.Y.

Regarding the sūba of Ajmer, it would be incorrect to say that the *kotwal* was subordinate to the qāzī.[1] However, it seems that the relations between the *kotwāl* and the qāzī were very close. The qāzī was expected to inform the *kotwāl* before releasing prisoners.[2] The orders of the qāzī were executed by the *kotwāl* in his jurisdiction.[3]

The *kotwāl*'s duty was to maintain peace in his jurisdiction,[4] and he used to appoint the piyādas to keep watch and ward in the city in the day and night.[5] It was his duty to protect the public from the thieves.[6] He was responsible for keeping a vigilant eye on the prisoners. Four thieves who were behind bars, ran away owing to the carelessness of the watchmen. Tāhir Khān, the faujdār of Jodhpūr, summoned Muhammad Rahīm, the *kotwāl*, and reprimanded him.[7]

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1. Manucci,(vol. II, pp.420-21) holds that the *kotwāl* was subordinate to the qāzī, cf. Sir Jadunath Sarkar, Mughal Administration, third edition, Calcutta, 1935, p.47.
2. Waqāi' Papers, 9th June 1695, SAR, Bikaner.
3. When Juma and Firoz were punished in charge of theft by the qāzī, the *kotwāl* was asked to cut the right hands of the thieves according to the qāzī's order. Waqāi' Ajmer, pp.29, 212-3, 447.
4. Waqāi' Ajmer, pp.141, 157, 309-10, 314, 335, 342, 499.
5. Muhammad Rahīm, the *kotwāl* of Jodhpūr, appointed 400 piyādas at the rate of Rs.3/- per month per head for the protection of the city. Waqāi' Ajmer, 162, 224, 501.
6. Waqāi' Ajmer, pp.29, 162.
7. Ibid., p.224.

It seems that in the absence of faujdār, the kotwāl discharged his functions as well. When Tahawwur Khān, the faujdār of the suba of Ajmer, was absent, some thieves stole cows in village Deorāi. On this Dilawar Khān, asked the kotwāl that in the absence of Tahawwur Khān, it was his duty to enquire into the matter and appoint thānadār in the village.[1]

The kotwāl looked after the interests of the traders in his jurisdiction. When muhtasib harassed the shop keepers of Jodhpūr city, the latter closed their shops. The kotwāl consoled the shop keepers.[2]

The kotwāl enjoyed the charge of collecting some taxes such as sāir tax. If the kotwāl collected amount more than the regulations, his complaint was lodged to the faujdār.[3] However, he was expected to deposit the realised amount in the treasury.[4]

The kotwāl used to collect the information about people's conduct and tried to prevent the crime. In Jodhpūr, a faqir resided near a well;

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1. Waqāi' Ajmer, pp. 238-9, 435.

2. Ibid., pp. 199, 224, 311-2, 345, 366. Nura, the servant of Muhammad Rahīm, the kotwāl of Jodhpūr, took bribes from the traders. When Muhammad Rahīm came to know of this, he punished him. Ibid., p. 183.

3. In Jodhpūr, when Muhammad Rahīm collected more than the required amount from a trader of Nārnol, the latter complained to Tāhir Khān, the faujdār. The kotwāl was debarred from collecting the tax, and a new person, known as dārogha-i sāir was appointed. Waqāi' Ajmer, pp. 206, 211-12, 214, 366.

4. Waqāi' Ajmer, p. 206.

people used to go to his house to see the women who came to carry water. When Muhammad Rahīm, the kotwāl, came to know of this, he himself went there and imprisoned many such people and handed them over to Tāhir Khān.[1]

To perform all these functions, the kotwāl used to get subsidies for appointing the piyādas. Muhammad Rahīm received the sanad of Rs.3000/- for appointing the piyādas. He gave the sanad to Iftikhār Khān and asked for the money. Iftikhār Khān paid Rs.1,000/- so that he could appoint piyādas and could perform the duties of the kotwāl.[2]

The kotwal utilised 100 sawārs attached to the faujdār of the suba to protect the city. Tahawwur Khān, the faujdār of the sūba of Ajmer, sent 100 sawārs to Muhammad Mūrād, the kotwal of Ajmer.[3]

Sadr

With other officials, a sadr was also sent in each province in 1580.[4] He was appointed by the emperor on recommendation of the Sadr-us Sudūr. He was appointed on the basis of his learning in the field of theology.

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1. Waqāi' Ajmer, pp.175-6, 265-6.
2. Ibid., p.149.
3. Ibid., pp.431-2.
4. A.N., III, pp.282-3; For the best study of subject, see Ibn Hasan, Central Structure of the Mughal Empire, 254-88.

Sadr was the connecting link between the king and the people. He was incharge of the *madad-i ma'ash* (rent free land) and *wazifa* (cash) for religious, educational and charitable purposes to deserving people. He was responsible for the administration of *madad-i ma'ash* grants.[1] *Sadrs* were required to resume to the *khalisa* all grants of persons who had died or fled or were found to have occupied land elsewhere using the same grant or had obtained the grant itself by fraud or forgery.[2]

The *sadr* made recommendations of grants to the *sadr-us sudur*; he was also responsible to him.

Mir 'Adl

After dividing the whole empire into twelve *subas*, Akbar sent a *sipah salar*, a *diwan*, a *bakhshi*, a *sadr*, a *mir 'adl*, a *kotwal*, a *mir bahr*, a *waqai navis* in each *suba*.[3] The post of *qazi* was either with that of the *sadr* or of the *mir 'adl*.

Mir 'adl was also concerned to the collection of *jiziya*. When Tahawwur Khan, the *faujdar* of Ajmer *suba*, received a *farman* in connection with

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1. *Asnad*, pp.48-50; Mir Sa'adullah was *sadr* of the Ajmer *suba*, and *mutawali* of the shrine of Khwaja Muin ud din Chishti, *Waris*, pp.324-5; *Waqai Ajmer*, p.436.

2. *Mazhar-i Shahjahani*, p.192.

3. *A.N.*, III, 282-3; *Ain*, I, p.226.

jiziya, he called the qazi, mir'adl and diwan to advise him.[1]

The destruction of temples in the suba of Ajmer, during the second half of Aurangzeb's reign, was also entrusted to qazis, mir'adls etc. The qazi and mir'adl of Ajmer declared the dharmshalas and poshals of mahajans as rest houses and as such the dharmshalas and poshals were not demolished.[2]

Sometimes the faujdar of the suba needed the help of qazi, mir'adl, sajjadanashin and other higher officials to issue a certificate of good administration in his jurisdiction. Tahawwur Khan had such a mahzar certified by qazi, mir'adl, sajjadanashin and other higher officials of the suba of Ajmer about the good administration in his faujdari jurisdiction.[3]

The mir'adl was especially enjoined to look after the general interest of the state and to act as a counterpoise to the qazi's influence.

Muhtasib

Muhtasib was the market-officer as well as he used to enforce the tenets of the shariat in his jurisdiction. Sometimes muhtasib was assigned

1. Waqai Ajmer, p.308.
2. Ibid., p.220.
3. Ibid., pp.310-11.

the powers of mutawallliship of the town in which he was posted. For instance, Ibadullah was muhtasib as well as mutawalli of the sarkar of Ranthambor.[1]

The functions of muhtasib were to check the rates and weights of the shop-keepers in the market. He fixed the prices of the commodities at the chabutra of kotwal.[2] The muhtasib had an eye on the counterfeit coins and coins deficient in weight gained currency. The muhtasib of Jodhpur ordered the shop-keepers to replace the under-weight copper coins by the genuine ones.[3] The muhtasib also had watch over the commodities brought from outside the city. Saiyid Abu Baqar, the muhtasib of Ajmer, asked the traders for checking the commodities, carried from outside the city. He kept in touch with the quantity of their goods and the quantity actually sold.[4] He was authorised to punish the violaters but he had no powers to detain or imprison a trader or a merchant. He was expected to surpass such cases to the faujdar.[5] When Saiyid Baqar, the muhtasib of Jodhpur, detained a certain person, Tahir Khan, the faujdar of Jodhpur, reprimanded and asked him that it was not in his jurisdiction to imprison any person.[6] Similarly,

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1. Waqai' Ajmer, p.18; Hafiz Muhammad Muqim was muhtasib and mutawalli of Nagaur. Waqai' Ajmer, p.215.
2. Ibid., p.345.
3. Ibid., p.199.
4. Ibid., pp.206-7.
5. Ibid., pp.223-4.
6. Ibid., p.183.

when Saiyid Baqar took into custody a jogi, being a leader of infidels, again Tahir Khan rebuked him and warned him that he had no powers to detain any person. The muhtasib could only refer these cases to the qazi.[1]

However, there is no direct evidence to evince that muhtasib was subordinate to the faujdar but Tahir Khan's admonishes to muhtasib show to some extent that muhtasib was expected to follow the directions of the faujdar.[2]

The muhtasib had watch on the sellers of intoxicating drinks and drugs. In Jodhpur, Saiyid Baqar, muhtasib, reproved the sellers of bhang and other intoxicants.[3]

Along with this, the muhtasib also looked after the tenets of shariat. He was expected to look after the religious places situated in his jurisdiction.[4]

To enforce the laws and regulations in his jurisdiction, he was provided some troopers. As Saiyid Baqar, the muhtasib of Ajmer had 15 ahadis and 20 gunners under his command.[5]

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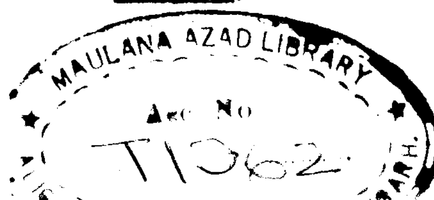
1. Waqai Ajmer, pp.189-90; when Saiyid Abu Baqar imprisoned a shop-keeper on the charges that the shop-keeper had deficient weights, Tahir Khan rebuked him. Waqai Ajmer, pp.223-4.

2. Zamiruddin Siddiqi ('The Muhtasib under Aurangzeb', Medieval India Quarterly, vol. V, 1963, p.115) on the basis of these admonishes, holds that muhtasib was subordinate to the faujdar.

3. Waqai Ajmer, pp.183, 239-40.

4. Ibid., pp.215, 239-40.

5. Ibid., 282.


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Prisons

Two kinds of prisons appear to have been maintained. The forts were used as prisons for nobles and high-born criminals. The most prominent fort which was used as a prison in Rājputāna, was the fort of Ranthambor.[1] There are numerous references to the imprisonment of high ranking nobles in the fort of Ranthambor. Abdullāh son of Khan Azam was imprisoned here.[2] Sometimes the executions of prisoners were carried out in the forts.[3]

Besides the forts, there were jails also in the sarkārs and parganas. These were called bandikhānas, chabūtra, etc. People were imprisoned here upon charges of murder,[4] robbery,[5] etc. and were then sent to the court of the qazi for trial. The qazī had civil and criminal jurisdiction. The qazi used to decide cases according to shariāt.[6] The qāzī was expected to inform the kotwāl before releasing prisoners.[7] The orders of the qāzī were executed

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1. Badāonī, III, p.79; Monserrate, p.211.

2. Tuzuk, p.141; Hājī Ibrāhim Sirhindī was sent to Ranthambor. A.N., III, p.408; Purchas, II, 38; Waqāi Papers, 25th Sept. 1681, no.285, S.A.R., Bikaner.

3. Early Travels, p.145.

4. Pīr Muhammad, Firoz and Kamāl, drum-beaters, murdered Chattu, also a drum-beater. They were imprisoned and punished. W.A., p.4.

5. Ibid., 29, 68; A Brahman was imprisoned for stealing a seer of grain from the heap by the agent of karorī and was required to pay fine. W.A., p.58.

6. Juma and Firoz stole some articles and were in prison for 20 days. The kotwāl was asked to cut their right hands according to the laws of the shariat. W.A., pp.29, 212-3.

7. Waqāi Papers, 9th June 1695, SAR, Bikaner.

by the *kotwāl* within his jurisdiction.[1] Muhammad Rahīm, *kotwal* of Jodhpur, after discovering misconduct by certain people, imprisoned them.[2] The *thānadārs* also used to check the activities of the thieves, and used to send them to the *faujdār*.[3]

The emperors themselves frequently inspected the prisons, and used to release those who had suffered enough. Jahāngīr, in 1615 A.D., halted near Ranthambor and released some of the prisoners who were confined in that fort.[4] The length and period of imprisonment was not defined by any definite rule . The relatives or friends of prisoners used to seek pardon for them, which was sometimes granted.[5]

Sometimes innocent persons also got punishment. The agent of the *bakhshī* sent a report from Nāgaur that servants of Inder Singh were demanding penalty from the residents and used to imprison them unnecessarily.

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1. *W.A.*, 212-3, 447.
2. *Ibid.*, 175-6, 265-6.
3. *Ibid.*, 21, 108, 216, 224, 277, 423-4.
4. *Tuzuk*, pp.5, 170; In 1618, Jahāngīr inspected the condition of all the prisoners of the Ranthambor fort and freed them all and to each one in accordance with his circumstances gave his expenses and dress of honour. *Tuzuk*, p.256; Lāhorī, I, pp.245-6, II, p.355; *Khatūt-i Ahlkārān* (Persian), 1685 A.D., S.No.137, *SAR*, Bikaner.
5. *Waqai Ajmer*, pp.4, 46.

So a *qāzī* should be appointed there.[1]

In the provinces governors and *qāzīs* used to inspect the prisons regularly.[2]

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1. *Waqā'i Ajmer*, pp.45-6.
2. *Ibid.*, pp.398-9.

Chapter VI

THE JAGIR SYSTEM AND KHALISA

1. The Jagir

Jāgīr may be defined as the territory assigned to a Mughal official, usually a mansabdār, by way of settlement of pay-claims (talab).

The main difference between watan-jāgīr and tankhwāh-jāgīr was that the former, an exceptional jāgīr, was a permanent and hereditary assignment, while the latter, the normal jāgīr, was subject to resumption at any time. In tankhwāh-jāgīr or ordinary jāgīr the assignee was obliged to follow the administrative pattern of the Mughal Empire, while the assignee of the watan-jāgīr was regarded as an autonomous chief in his territory and was usually (though perhaps not theoretically) free to manage internal affairs according to his wishes.[1] Sometimes, the riāyā (raiyat) of the watan-jāgīr made complaints to the imperial court. In 1586, when Mota Rāja Udai Singh confiscated some villages of the Chārans, the latter petitioned Akbar.[2] The jāgīrdārs of watan territories also levied cesses

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1. The Agrarian System of Mughal India, p.184; Thoughts on Agrarian Relations in Mughal India, p.37.

2. Vir Vinod, II, p.816; Vigat, I, p.78; But Irfan Habib, (The Agrarian System of Mughal India, p.185) states that no complaints made to the Imperial court by the subjects of any chief are on record.

and duties on trade passing through their territories at rates fixed by themselves.[1]

In ordinary *jagirs* a number of officials such as *faujdar*, *waqai-navis*, *bakhshi*, *sawanih-nigar*, *qanungo*, *chaudhuri* etc. were appointed by the Mughal Emperor and *'amil* or *shiqqdar*, *amin*, *muqaddams* were sent by the *jagirdar*.

In *watan-jagir*, this systematic administrative set up is not found. We do not come across such officials in Mewar, Marwar,[2] Bikaner, Jaisalmer, Kota, Kishangarh, Bundi and Dungarpur. But a number of officials such as *qazi* and *'amils* were nevertheless sent by the Mughal Emperors in Amber.[3]

It seems that in Jodhpur the administrative pattern of the Mughals was at least partially adopted. During the time of Raja Sur Singh (1595-1619)

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1. *English Factory Records*, 1637-41, p.138: customs there are none of any consequence but in Jessameere (Jaisalmer); and there the goods are valued and pay (according as by information) 12 per cent, but this perhaps may be remitted and quallified by fore agreement with the Rajah.

2. During the Rathor rebellion a number of officials were sent to Jodhpur, when it was taken into the *Khalisa*. Tahir Khan as *faujdar*, Khidmatguzar Khan as *qiladar*, Shaikh Anwar as *amin* and Abdur Rahim as *kotwal* were sent on 23rd February 1679. *Waqai' Ajmer*, pp.151, 157-8, 170, 580; *Vir Vinod*, II, p.828.

3. Muhammad Saleh was appointed *qazi* of Amber in 1680. *Waqai' Papers*, Reg. No.221, *SAR*, Bikaner; *Khatut-i Ahlkaran* (Persian), R.No.24, *SAR*, Bikaner; *Vakil Report*, S.No.345, old No.445, *SAR*, Bikaner; A *qazi* was appointed in Soipur which was the *watan-jagir* of Manohar Das, *Waqai' Ajmer*, pp.239-40.

his pradhān Govind Dās Bhati appointed dīwāns, bakhshis, khān samāns, hākims, kārkuns, daftaris, dāroghas, fotadārs and waqāi-navīs's.[1]

However, there were no qānūngos in Jodhpūr.[2] Jagat Vir Singh seems to have mis-understood the information regarding qānūngos in Jodhpūr.[3]

Both ordinary jāgīrdārs and the holders of watan-jāgīrs could sub-assign lands within the territory of their jāgīrs.[4] Mahārāja Jaswant Singh sub-assigned the villages of Jodhpūr to his servants. After his death Tāhir Khān, faujdār of Jodhpūr, asked Rām Bhati to give information about the villages which were included in the pattas of the Rājpūts in lieu of their services, so that the faujdār could know how much revenue from a village was given in patta and could collect the revenue on that basis.[5]

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1. Vīr Vinod, II, pp.817-8.

2. Waqāi Ajmer, pp.163, 171; The Agrarian System of Mughal India, p.186.

3. Jagat Vir Singh ('Pargana Administration in Marwar under Maharaja Jaswant Singh', 1638-78, IHC, Chandigarh, 1973, pp.9-10) writes that in v.s. 1719 the revenue details of Jodhpūr pargana were written by qānūngo Maheshdās. He cites Mārwār-re pargana re Vigat, I, p.164, II, p.428, 430. But in Vigat, II, pp.428, 430 it has been clearly mentioned that Mahesh Dās was the imperial qānūngo of Ajmer. Further he mentions the qānūngos of Merta, Jālor and Sānchor. But these/were in ordinary jāgīrs, Vigat, II, pp.77, 86, 369, 413; see, Sunita Budhwar, 'Assignment of Jāgīrs in Rajputana', IHC, Jadavpur, 1974.

4. Waqāi Ajmer, pp.57, 82, 114, 164, 393, 398; Vigat, II, pp.399-410; Man Singh, the jāgīrdār of pargana Arāin, sub-assigned the villages of the pargana in tankhwāh to his retainers. Waqāi Ajmer, p.359.

5. Waqāi Ajmer, pp.163, 171; Mirāt-i Ahmadī, I, p.325; Vigat, II, pp.408-10; Rāja Ajit Singh of Jodhpūr also sub-assigned a number of villages of pargana Sānchor to his retainers. See G.D. Sharma, 'Pattadari System in Marwar under Maharaja Jaswant Singh, 1638-1678', IHC, Muzaffarpur, 1972, pp.212-222.

No difference seems to have existed as regards the general right to collect land-revenue and levy cesses, whether the jāgīr was ordinary or watan. Cesses designated sereno, bal, karb-ghās, dumālo, rasat, pancharāi and farohi are found to be levied both in Jodhpūr and in Merta, the former watan, the latter an ordinary jāgīr.[1]

2. Jamadāmī

The estimated income from the taxes of the jāgīr, assigned to the mansabdārs for meeting their salary-claim (talab) was known as jama or jamadāmī. The term jama was also used for the amount assessed on the revenue-payer as opposed to hāsil (the amount collected).[2] For purposes of distinguishing the two senses of jama, it is better to use the larger word jamadāmī for the first kind of jama, and the word jama alone for the second kind. While the jama naturally varied from year to year, the jamadāmī too was revised from time to time. We are fortunate in having for the pargana of Merta a series of statistics of the jamadāmī and the jama. In the Āīn, the jamadāmī of the pargana is given as 77,01,920 dāms.[3] It was at about this figure (Rs.2,00,000 = 80,00,000 dāms) that, according to

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1. Vigat, I, pp.158-9, II, pp.88-98. For the details of the cesses see G.D. Sharma, 'Agricultural Taxes in Marwar during the reign of Jaswant Singh (1638-1678 A.D.)', Rajasthan History Congress, Beawar, 1973.

2. The Agrarian System of Mughal India, p.196.

3. Āīn, Br. M. 7652, f.248a.

Nainsi, it was assigned to Suraj Singh in 1604.[1] When it was assigned to Gaj Singh its jamadami had been raised to 1,20,00,000 dams.[2] When it was assigned to Maharaja Jaswant Singh in 1637, the total rekh or jamadami was set at 1,40,00,000 dams (Rs.3,50,000).[3] In Jaswant Singh's later years, the jamadami was further raised to 2,20,00,000 dams;[4] and in Aurangzeb's last years it was 2,32,64,300 dams.[5]

Nainsi has also given a list of the assessed revenue (tappa wise) in Marwar ra pargana ri vigat (table I).[6] This seems to represent the figures at which Jaswant Singh sub-assigned them to his employees. The total of the tappa figures comes to 2,72,00,040 dams. It shows that Jaswant Singh assessed the revenue at nearly double of what it was assigned to him. But the jamadami, as we have seen, was subsequently raised to about this figure.

But it is possible that the rekh assigned to the tappas by Jaswant Singh was greatly inflated. The annual jama figures set out by

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1. Vigat, II, p.77.
2. Ibid.
3. Ibid., p.213.
4. Kaghzat-i Mutafarriqa, f.79.
5. Majmua, f.123.
6. See table I.

Nainsī for the *pargana*, for the years 1644 to 1663 (both inclusive), reproduced in Table II yields an average of 1,19,59,008 *dāms* only. This is well below the *jamādāmī* at which Merta was given to Jaswant Singh in 1637.

Table I

PARGANA MERTA

	Tappa	Assessed Revenue (in Rupees)
1.	Haveli	24,100/-
2.	Anandpur	1,13,850/-
3.	Kalaro	89,450/-
4.	Mokalo	57,901/-
5.	Rahan	54,750/-
6.	Modaro	91,900/-
7.	Altawo	45,150/-
8.	Deghana	95,900/-
9.	Riyan	1,07,000/-

Table II

JAMA OF PARGANA MERTA

Year	Jama in dams
1644	1,18,00,720
1645	1,52,76,320
1646	1,33,75,760
1647	83,13,280
1648	66,23,880
1649	1,09,32,280
1650	66,54,680
1651	1,16,69,680
1652	1,29,85,000
1653	73,65,480
1654	1,39,33,000
1655	73,36,600
1656	1,02,86,760
1657	98,56,440
1658	67,80,800
1659	2,04,80,000
1660	2,20,92,360
1661	2,28,52,040
1662	1,31,43,040
1663	64,22,040
(average)	1,19,59,008 dams.

3. Administration of Jagirs

In Akbar's reign certain rules were laid down for the officials of the khālisa and the jāgirdārs.[1] The task of assessment and collection of land-revenue within each jagir was supposed to be carried out by the jāgirdār personally or through his agents, in accordance with the imperial regulations. Even Tahawwur Khan, the governor of Ajmer, had to spend 2½ months in pargana Chātsu, his jagir, for carrying out revenue assessment.[2]

All jāgirs except for watan-jagirs were transferable.[3] It was the general principle of the Mughal Empire that no person should have the same jagir for a long period.[4] Since his jāgir was transferable and he himself could be posted at different places, a jāgirdār usually sent his gumāshtas (or agents) for the collection of revenue on his behalf. Thus we find Tahawwur Khān appointing Latif Beg, a mansabdar of 250/20, to look after Amarsar, which too Tahawwur Khān held in jāgir.[5]

The principal officer of the jagirdār was called the ʿamil, also known as shiqqdār. Iftikhar Khān dismissed his shiqqdār when he came to

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1. A.N., III, pp.282, 381.
2. Iftikhār Khān collected the revenue from his jāgir in pargana Amarsar and went to Rainwāl for the arrangement of his jāgir. Waqāiʿ Ajmer, pp.51-2,70, 73, 266, 330-31, 402, 414-5.
3. See the "Appendix".
4. A.N., III, pp.332-3.
5. Waqāiʿ Ajmer, pp.87, 168, 201-2, 229, 249.

know about the quarrel between him and the servants of Abdur Rahīm.[1]

The qānūngo and chaudhurī played a very important role in the management of revenue within a jāgīr. When a jāgīr of dāms 8,104,700 from pargana Nāgaur and other places was assigned to Rāo Surat Singh in place of Rāja Amar Singh, orders were issued addressed to the qānūngos etc. that they would be answerable for all the land-revenue (māl-i wājib) and other fiscal dues (dīwānī) to his agents, according to the regulations.[2] So he was required to answer for the land-revenue and other fiscal obligations to the jāgīrdār.[3]

The jāgīrdār was responsible for the good administration of the jāgīr. Prince Dara sent a nishān to Akhey Rāj, desiring the Rāja to administer his territory properly.[4]

The jāgīrdārs used to sub-assign their jāgīrs to their officials. After the death of Mahārāja Jaswant Singh, Tāhir Khān asked Rām Bhati to give him information about the villages which had been given to the Rājputs

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1. Waqāi Ajmer, pp.109-10; Tahawwur Khān called the shiqqdār of Naubat Khān with the zamīndārs of Pichola as a theft occurred in the area. Waqāi Ajmer, pp.65-6, 67, 268, 377-8.

2. Farmān - Jahāngīr, 12th December 1606, old No.18, New No.17, SAR, Bikaner; Asnād-us Sanādīd, p.11.

3. Shāista Khān's letter, reproduced in Vīr Vinod, II, 751.

4. Nishān - Dara, addressee - Rāja Akhey Rāj, 15th Oct. 1657, S.No.5, old No.4, SAR, Bikaner; Mundy, II, p.245.

by the Mahārāja in pattas in lieu of their services, from within his jagir.[1]

The jagirdārs were expected to check the manufacture of the prohibited commodities in their jagirs. Iftikhar Khan ordered the jagirdars not to encourage the manufacture of salt in their territories any more.[2]

Sometimes the jagirdars gave their jagirs on farm or ijara.[3]

If any theft was committed in the area of his jagir, the jagirdar was made responsible for recovery of the stolen goods. Mohan Singh son of Ajab Singh, jagirdar of Masuda wrote to Iftikhar Khan that a gang of thieves had looted and taken away a few cows and buffaloes. He pursued them but failed to recover the cattle.[4]

When a jagirdar died, a karori was sent to his jagir from the

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1. Waqai Ajmer, pp.57, 82, 114, 393, 398; Mahārāja Sur Singh gave Bhadrajun in patta to Shatrusāl son of Jhala Mān Singh. Vir Vinod, II, pp.67, 232-3, 496-7, 809, 1285; Vigat, I, pp.77, 107, vol. II, p.408.

2. Waqai Ajmer, pp.60-61; Farman - Shāhjahān, addressed Raja Jai Singh, 5th Shawwal, 1053 (7th Dec. 1643), S.No.51, old No.68, SAR, Bikaner: Emperor asked the Raja to prohibit the people of Mozabad from manufacturing salt as it incurs a great loss to the crown.

3. Puran Mal Shekhawat gave his jagir on ijāra, Waqai Ajmer, pp.26-7, 209. Arhsattas of parganas Malārna, Chatsu, Lalsot, SAR, Bikaner; Khatut-i Ahlkārān (Persian), 1105 A.H., S.No.495, SAR, Bikaner; 1108 A.H., S.No.856; Muhta Nainsī re khyāt, I, p.94. Roznāma, SAR, Bikaner, p.13.

4. Waqai Ajmer, 25-6, 65-6, 326, 694; Mundy, II, 245: This (Merta) lyes in the jaggueere (jagir) of Raja Gutzing (Gaj Singh) as farr as Jalore (Jalor) which by him is kept in good order, see that people passe without molestation. (17th March, 1632-33).

headquarters to immediately take over charge of the jāgīr on behalf of the imperial government,[1] since the jāgīr being granted in lieu of mansab, lapsed to the khālisa immediately on the death of the mansabdār.

4. Problems faced by the Jāgīrdārs

When the jāgīrdārs received new jāgīrs in any pargana, they had sometimes to face great difficulties in taking charge from the previous jāgīrdārs as well as realising revenue from the local zamīndārs. The vakil of Surat Singh wrote to Iftikhār Khān, the faujdār of Ajmer, that his principal had received the jāgīr of 57,000 dāms in pargana Sarwar, but agents of Suraj Mal did not allow him to occupy the jāgīr. Iftikhar Khān sent a sawār to restrain the agents of Suraj Mal.[2]

Similarly, Mankoji Deccani, jāgīrdār of pargana Uniāra, complained to Tahawwur Khān that he was not receiving the revenue of his jāgīr. Tahawwur Khān instructed Fateh Singh Naruka, the zamīndar to satisfy the jāgīrdār and assured him that, in return, he would obtain for him a mansab from the Court.[3]

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1. Iftikhār Khān appointed karorīs and amīns in 23 villages, which were attached to the jāgīr of the deceased Mahārāja Jaswant Singh. Waqāi Ajmer, pp.84, 112, 114, 145-6, 153-4, 191; Akhbārāt (RAS) 26 Ramzan, 48th R.Y.

2. Waqāi Ajmer, p.37.

3. Ibid., p.416.

Sometimes the newly appointed *jagirdars* had written orders with them, but were not able to occupy the *jagirs* due to the previous *jagirdars*. The agents of Bijay Singh and Amar Singh complained to Iftikhar Khan, that their masters had written orders of assignment of the *pargana* Jobner in their *jagirs* in place of Hari Singh, but the agents of Hari Singh did not allow them to occupy the *jagir*. Iftikhar Khan sent two *sawars* to settle the matter.[1]

Sometimes, the *jagirdars* were not able to get high-revenue yielding (*sair-hasil*) *jagirs*, when Dalpat son of Rai Singh, in 1595 did not get *sair-hasil jagir*, he seized many *parganas* of Bikaner.[2]

The *jagirdars* could not sometimes get the order of assignment of *jagirs* a long time owing to office delays. Abdul Wahid son of Hadi Dad Khan, who had received *jagirs* in *pargana* Mandal and *pargana* Parbatsar did not get the written orders from the office of *Diwan* for a long time.[3] Tahawwur Khan governor, had to ask Nuram Ali, *diwan* to expedite the issue of papers to Hadi Dad Khan.

The *jagirdars* therefore fell into great financial troubles due to delay in receiving the orders of *jagirs*. Muhkam Singh, *jagirdar* of *pargana*

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1. *Waqai Ajmer*, pp.37, 42, 187.
2. *Vir Vinod*, II, 487.
3. *Waqai Ajmer*, 330, 358-9.

Parbatsar and Tosina wrote to Tahawwur Khān that he was in great financial trouble for this reason. Tahawwur Khān could only extend assurances.[1]

Some jāgīrdārs received their jāgīrs in disturbed or rebellious (zortalab) areas. It was very difficult for them to collect the revenue from the zamīndārs and peasants. So when Prithi Singh received his jāgīr in pargana Baran, he requested Tahawwur Khān to transfer his jāgīr either to pargana Merta or near it because pargana Baran was zortalab, and he would not be able to get the revenue due (māl-i wājib).[2]

Bahlol Afghān, jāgīrdār of pargana Udhi or Ud also complained that he was not able to receive full revenue from the zamīndārs even after their suppression. He requested that either his jāgīr be transferred or he be paid in cash. Pādshāh Qulī Khān directed his case to the dīwān.[3]

The zamīndārs did not often cooperate with the jāgīrdārs. This was the burden of the complaint the agent of Raghunath Singh, jāgīrdār of mauza Mundri, submitted to Muhammad Ārif, amīn of Sāmbhar.[4]

The gumāshta (agent) of Debi Singh Rāthor, jāgīrdār of mauza

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1. Waqā'i Ajmer, pp.377-8, 532-3.

2. Ibid., p.588.

3. Ibid., pp.57, 528-9.

4. Ibid., p.61.

Banjari, who was in the Deccan, complained that Jassu Rathor, zamindar of mauza Badavra, had plundered his area.[1]

Sometimes, one pargana was divided between two jagirdars, and the jagirdars did not see eye to eye with each other. Prithi Singh complained to Tahawwur Khan that Muhkam Singh and he himself had received pargana Parbatsar in jagir, but Muhkam Singh did not cooperate him.[2]

The revenue in the jagir was sometimes collected by the revenue collector. Abu Talib, jagirdar of pargana Sambhar complained to Tahir Khan that the revenue collector had already collected the revenue from his newly assigned jagir because previously it was under khalisa. He, therefore, refused to accept the jagir. The governor asked him to send a representation to the Court.[3]

All jagirs except for watan-jagirs were transferable.[4] It was the principle of the Mughal Empire that no person should have the same jagir for a long period.[5] Due to the transfer system jagirdars sometimes fell into much distress. Sudden transfers could also place the jagirdars in some difficulties. Kakar Khan could not pay his troopers, due to his transfer in mid-year.[6]

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1. Waqai Ajmer, 201-2, 249.
2. Ibid., 471-2, 637.
3. Ibid., 199; see also The Agrarian System of Mughal India, p.266.
4. Vigat, II, pp.219-20, 360-61, 363.
5. A.N., II, pp.332-3.
6. Waqai Ajmer, p.413.

5. Relations between Jāgīrdārs and Zamīndārs

A jāgīrdār had to deal with both the peasants and zamīndārs in his jāgīr. Our documents introduced us to two kinds of zamīndārs: Raiyati (submissive and revenue paying), and Zortalab (rebellious).

If the zamīndārs were zortalab, the jāgīrdār used to go himself for revenue realisation.[1] If jāgīrdār or ʿamil of the khalisa found it difficult to deal with such local zamīndārs or peasants as refused to pay the revenue, the faujdārs were required to go to the aid of that jāgīrdār.[2] Kānha son of Mādho Singh, jāgīrdār of pargana Bahnāi, complained against the local zamīndārs. Tahawwur Khān, faujdār of sūba Ajmer, sent an army against the zortalab zamīndārs to realise the revenue.[3] Muhammad Baqar, jāgīrdār of pargana Bahnāi complained against Debi Das, zamīndār.[4]

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1. Waqaiʿ Papers, 6th Sept. 1681, Reg. No.259, SAR, Bikaner; Taj Muhammad karori of Kotal, informed Iftikhār Khān that in parganas Amarsar, Rewasa and Kasli most of the land was included in paibaqi and complained that zamīndārs did not pay the revenue. Iftikhār Khān decided to go to pargana Amarsar, which was in his jāgīr, to collect the revenue because realisation of revenue from Shekhāwat Rājpūts was thought to be difficult. Waqaiʿ Ajmer, pp.57, 60, 390, 393, 398, 422.

2. Āin, I, 283.

3. Waqaiʿ Ajmer, p.403.

4. Muhammad Qayam Kambu, amīn, wrote to Tahawwur Khān that the villagers of Alanbhu had not been able to pay the revenue as it was infested with thugs and thieves. So Tahawwur Khān went there and setting fire to the entire village, devastated it. Waqaiʿ Ajmer, pp.105-6, 232, 386, 405; Akhbārāt, 43 R.Y.; Vīr Vinod, II, p.749.

A jāgīrdār holding a small manṣab would usually have the greatest difficulty in subduing defiant zamīndārs.[1]

The jāgīrdārs would also be naturally anxious about powerful zamīndārs who had forts where they could garrison their retainers and from where they could defy all authority. The jāgīrdārs, therefore, saw it a proper matter to be reported to the Court, if a zamīndār built a fort in their jāgīr.[2]

The jāgīrdār's authority over the zamīndārs was also severely limited by the fact that a zamīndār could only be dispossessed or appointed by the Emperor. An official or jāgīrdār could only send his tajvīz or recommendation to the court.[3]

In theory both the peasants and zamīndārs could complain against the oppression of a jāgīrdār or an official, and references to such complaints occur.[4] How efficacious the complaints were in protecting zamīndārs and peasants against an influential jāgīrdār is, however, another question.

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1. Waqā'i' Ajmer, pp.63, 232, 528-9.

2. Muḥammad Bāqar, jāgīrdār of pargana Bahnāi complained against Debi Dās, zamīndār of the area, that he had erected a fort in the mauza. The report was sent to the court. Waqā'i' Ajmer, p.232.

3. Tahawwur Khān, faujdār of sūba Ajmer, recommended the name of Raj Singh, Gaur for the zamīndārī of mauza Badlī. Waqā'i' Ajmer, pp.256, 395, 396-7.

4. Khatūt-i Ahlkārān (Rajasthani), Mangsar Budi 1, samvat 1762, S.No.248, SAR, Bikaner; Waqā'i' Ajmer, pp.217, 230; Vīr Vinod, p.816; Vigat, I, p.78.

6. Khālisa

Khalisa or more properly, khālisa-sharīfa, was the term used for the lands and sources of revenue reserved for the imperial treasury. Areas due for assignment, but not yet assigned in jāgīr, were called pāibāqī.[1]

Akbar in his 19th regnal year (1574-75) brought the whole of his empire under khālisa with the exception of Bihār, Bengal and Gujarat. For the administration of the khālisa he appointed karorīs in each district, expected to yield one crore of tankas.[2] In 1574, a karorī was sent in Bikāner. Similarly, a karorī was appointed in Sāmbhar.[4] But subsequently, lands resumed to the khālisa were released.[5] Presumably karorīs were withdrawn from Bikāner as well, since it never later came under direct imperial administration.

The extent of the khālisa varied from time to time. It is possible to prepare a list of the parganas under khālisa c.1679-80 on the basis of the waqāi sarkār Ranthambor wa Ajmer. From information gleaned from it, it appears that 8 of the parganas of sarkār Ajmer passed at one time or another

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1. The Agrarian System of Mughal India, pp.258-9.
2. A.N., III, p.117; Tabaqāt-i Akbarī, II, pp.300-301.
3. Dalpat Vilās, ed. Rawat Saraswat, pub. Sadul Research Institute, Bikaner, 1960, p.33.
4. Muhta Nainsī re khyāt, I, p.306.
5. The Agrarian System of Mughal India, pp.220, 271, 275.

into the <u>khālisa</u>.. In <u>sarkār</u> Ranthambor 8 <u>parganas</u>, in <u>sarkār</u> Nagaur 4 <u>parganas</u> and in <u>sarkār</u> Chittor 6 <u>parganas</u> were included in the <u>khālisa</u>. These <u>parganas</u> of <u>sarkār</u> Chittor were sometimes given in <u>jāgīrs</u> and sometimes kept under <u>khālisa</u>.[1]

If we use detailed <u>pargana</u>-wise revenue statistics of <u>suba</u> Ajmer of c.1670, the <u>parganas</u> under <u>khālisa</u> of <u>sarkār</u> Ajmer these accounted for the revenue of 5,49,56,720 out of 12,66,65,466 <u>dāms</u> (45 %), the <u>parganas</u> of <u>sarkār</u> Ranthambor 14,04,51,845 out of 23,29,62,255 <u>dāms</u> (nearly 60 %), the <u>parganas</u> of <u>sarkār</u> Nāgaur 4,92,75,247 out of 13,12,83,453 <u>dāms</u> (39 %) and <u>parganas</u> of <u>sarkār</u> Chittor 1,24,89,623 out of 10,52,28,459 <u>dāms</u> (nearly 12 %).[2] Of the entire <u>suba</u>, the <u>khālisa parganas</u> had the <u>jama</u> of 25,71,73,435 <u>dāms</u> out of the entire <u>jama</u> of 64,42,67,443 <u>dāms</u>, i.e. [illegible] %.

The major functionary of <u>khālisa</u> administration was the <u>karorī</u>. During Akbar's reign, the <u>karorī</u> was incharge of both assessment and collection of the revenue. But during Shahjahān's reign, a change took place. His <u>dīwān</u> Islām Khan, transferred the work of assessment from the <u>karorī</u> to <u>amīn</u>.[3] The main function of the <u>karorī</u> was now to collect the

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1. According to the treaties of 1654 and 1680 these <u>parganas</u> were sometimes given in <u>jāgīrs</u> and sometimes were included in the <u>khālisa</u>. <u>Vīr Vinod</u>, II, pp.413-4, 430-2, 470, 659, 662.

2. <u>Majmua</u>, ff.83b - 87b.

3. <u>Khulāsat-us Siyāq</u>, f.79b, cited in <u>The Agrarian System of Mughal India</u>, p.276.

land-revenue[1] and to deposit it in the treasury.[2]

There is much information about the karori's office and functions in suba Ajmer during Aurangzeb's time.

The karori used to appoint his sawārs and piyādas for keeping watch over the cultivators to avoid the crop being removed before payment of revenue.[3] The karori was also expected to look after the interests of the peasantry (riāyā) so that they could not be harassed by refractory elements. When in pargana Jaitāran, the peasants were harassed by some Rajputs, the chaudhuri and qanungo asked the authorities to send a karori and amin to the pargana, so that the oppression might be checked.[4] Sometimes, when in need, the karori used to ask for help from the sūbadār or faujdār.[5]

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1. Waqai Ajmer, pp.84, 240, 402.

2. Muhammad Baqar, barāmad navis, told Iftikhar Khan that Islam Muhammad, karori, had not deposited the amount in the treasury but had kept in his own charge. Waqāi Ajmer, pp.38, 44-5; Khatut-i Ahlkārān (Rajasthani), Chait Budi 3, samvat 1751, SAR, Bikaner, Reg. No.211.

3. Waqai Ajmer, p.58.

4. Ibid., pp.265-6, 386, 463-4.

5. Muhammad Qayam Kambu, amin, and Islām Muhammad, karori, informed Tahawwur Khān that 3 lak dāms were due on Debi Das, zamīndār. Tahawwur Khān summoned Debi Dās and asked him to pay the arrears. Waqāi Ajmer, pp.71, 391-2, 393, 408, 422.

Appendix

Khalisa parganas mentioned in Waqai Ajmer

Sarkar Ajmer

1. Sarwar - k., W.A. pp.89-90, 232.
2. Kekri - k.,W.A. p.74
3. Bahal - k.,W.A. p.74
4. Banwal - k.,W.A. pp.74, 238-9.
5. Parbatsar- k.,W.A. pp.74, 83-4, 330.
6. Bahnai - k.,W.A. pp.89-90, 398.
7. Arain - k.,W.A. p.359.
8. Alanbhu - k.,W.A. p.405.
9. Sambhar khalisa sharifa - Majmua-i Faramin, f.124a.

Sarkar Ranthambor

1. Baran - k., W.A., pp.3, 588.
2. Barwara - k., W.A., pp.575, 700-701.
3. Palaita - k., W.A., pp.4-5, 88-9.
4. Kota - k., W.A., pp.4-5.
5. Kamehraj - k., W.A., pp.4-5.
6. Alhanpur - k., W.A., pp.4-5, 65.
7. Khandar - k., W.A., pp.39-40, 41, 4-5.
8. Rawanjna - k., W.A., p.371.

Sarkār Nāgaur

1. Merta - k., W.A., pp.89-90.
2. Amarsar - k., W.A., pp.57, 65.
3. Kāsli - k., W.A., pp.57, 65, 71.
4. Deosa - k., W.A., pp.57.
5. Didwāna - k., Majmua-i Farāmin, f.87b.

Sarkār Chittor

1. Pūr - k., Vīr Vinod, II, pp.463, 665.
2. Mandal - k., W.A., pp.228-9, 256.
3. Badnor - k., V.V., II, pp.463, 665.
4. Mandalgarh - k., V.V., II, pp.463, 665.
5. Bhadu - k., W.A., pp.228-9.
6. Pathavās - k., W.A., pp.288-9.

Appendix

Jāgīrs known to have been assigned in _suba_ Ajmer*

Sarkār Ajmer

1. Haveli Ajmer - Mirzā Sharfuddīn (J.) (1562), T. Sādiq Khān (J.) (1571), T. Shaikh Muhammad Bukhārī (J.) (1572), Sharīf Āmulī (J.) (1598), Mahābat Khān (J.) (1626-7), Bijay Singh Rathor, Gharib Dās s/o Raghunath Singh Rathor Jaitāmia (J.) (1678), _Zubdat-ut Tawārīkh_, Ms. ff.148b, 175b-176a; _Tarīkh-i Alfī_, f.225; _A.N._, vol. III, p.744; _Tuzuk_, p.426; Lahaurī, vol. I, p.82; _Waqāi Ajmer_, pp.42, 47.

2. _Mahrot_ - Rāi Singh (J.) (1573), Raghunāth Singh Mertia (J.) (1678), Iftikhār Khan (J.) (1678), _Dalpat Vilās_, p.23; _Vigat_, vol. II, p.425; _Waqāi Ajmer_, pp.46-7, 57, 62-3, 88-9.

3. _Raj Nagar_ - Raj Singh Gaur (W.J.) (1678), Prithi Singh s/o Rāj Singh Gaur (W.J.) (1678). _Waqāi Ajmer_, pp.20, 71, 223, 380.

4. _Bharonda_ - Sakat Singh Chauhān (J.) (1678), _Waqāi Ajmer_, pp.21, 43, 192, 251-2, 326, 334.

5. _Masuda_ - Mohan Singh s/o Ajab Singh (W.J.) (1678), Kānaji and Jeet Singh s/o Raghunāth Singh Rathor (J.) (1678), Udai Bhān (J.) d., (1678), Jujhar Singh s/o Surdās (1678). _Waqāi Ajmer_, pp.25-6, 43, 201-2, 394-5, 396.

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* J denotes _Jagir_, W.J. - _watan jāgīr_, k.- _khālisa_, R.Z.- royal _zamīndār_, Z.- _zamīndārī_, P.- _patta_, D.- died, and T.- transfer.

6. <u>Roopnagar</u> - Mān Singh s/o Roop Singh (J.) (1678), <u>Waqai' Ajmer</u>, pp.33, 71, 358.

7. <u>Harsor</u> - Fateh Singh s/o Dalpat Rāthor Mertia (J.) (1678), Sakat Singh Rāthor (J.) (T.) (1678), <u>W.A.</u>, pp.37, 252.

8. <u>Sarwar</u> - Surat Singh Rāthor (J.) (1678), Suraj Mal Gaur (J.) (1678), K., <u>W.A.</u>, pp.37, 89-90.

9. <u>Jobner</u> - Hari Singh s/o Bhojrāj (J.) (1678) (T.), Bijay Singh Khankar and Amar Singh (1679), <u>W.A.</u>, pp.42, 261.

10. <u>Harmāra</u> - Harnath Kachwāha (J.) (1678), <u>W.A.</u>, p.42.

11. <u>Bahrana</u> - Hathi Singh s/o Isar Singh (J.) (1678). <u>W.A.</u>, pp.45, 46-7.

12. <u>Kaprivas</u> - Sujan Singh (Z.), <u>W.A.</u>, pp.46-7.

13. <u>Kekri</u> - Jaswant Singh (J.) K. (1678), <u>W.A.</u>, p.74.

14. <u>Bahal</u> - Jaswant Singh (J.), <u>W.A.</u>, p.74.

15. <u>Banwal</u> - Jaswant Singh (J.) K., (1678), <u>W.A.</u>, pp.74, 238-9.

16. <u>Parbatsar</u> - Jaswant Singh (J.), T. - Abdul Wahid and Saadullah (1678), T. - Muhkam Singh (1678) (J.), Muhkam Singh and Prithi Singh (J.) (1679-80). <u>W.A.</u>, pp.74, 83-4, 330, 358-9, 377-8, 471-2, 532-3, 637-8.

17. <u>Lakhivas</u> - Sardul (J.) (1678), <u>W.A.</u>, pp.238-9.

18. <u>Bahnai</u> - Narain Dās Achlav (<u>patta</u>) (Jahangir), Devi Dās (Z.) (1678), Udai Bhān (d.), Kesari Singh (d.), Jagat Singh Rāthor (J.), Mohd. Baqir (J.), Devi Dās (Z.) k. (partly), Suraj Mal (J.) of a <u>mauza</u> of Bahnai. <u>Muhta Nainsī re khyat</u>, vol. I, p.64; <u>W.A.</u>, 89-90, 200-201, 232, 394-5, 397, 398, 419-20, 538.

19. Samel - Nāhar Singh Rāthor (J.) (1678), W.A., pp.173-4.

20. Sursura - Mān Singh s/o Roop Singh Rāthor (J.) (1678), W.A., pp.186-7.

21. Janotha - Bijay Singh (J.) (1678), W.A., p.187.

22. Jharal - Syed Abdullāh (J.) (1678), W.A., p.200.

23. Rāmsar - Muhammad Hāshim (J.) (1678), W.A., p.241.

24. Kishangarh - Hari Singh (W.J.) d. Roop Singh, nephew of Hari Singh (1644), Mān Singh s/o Roop Singh (W.J.) (1678), Lahauri, vol. II, pt. I, p.373; Waris, p.305; WA., p.358; Vir Vinod, vol. II, pp.520-22, 528.

25. Tāmtothi - Nar Singh Dās b/o Pratāp Singh (J.) (1678), W.A., pp.392-3.

26. Khaila - Bijay Singh Rāthor s/o Pratāp Singh (J.) (1678), W.A., p.436.

27. Tosina - Muhkam Singh (J.) (1678), W.A., pp.532-3, 674, 694; Vir Vinod, II, p.1113.

28. Āmber - Mān Singh (W.J.), d. Bhāo Singh (W.J.) (1614), d. Jai Singh (1637), d., Rām Singh (W.J.) (R.Z.), A.N., vol. II, p.339; Tuzuk, pp.130, 146, 337; Lahauri, vol. I, pt. II, p.256; Farmāns, Manshūrs and Nishāns, S.No.256, old No.4, p.40 (SAR, Bikaner); Vir Vinod, vol. II, pp.299,1296.

29. Srinagar - Jujhār Singh Panwār (J.) (1678), W.A., pp.476, 496, 692-3.

30. Arāin - Mān Singh (J.) K. (11 lac dām) (1678), W.A., p.359.

31. Doosa - Faizullāh Khān (J.), Khatut-i Ahlkārān (Persian) S.No.1054 (SAR, Bikaner); Vakil Report, vol. I, p.138, S.No.891, old No.1339, 19th Jan. 1707 (SAR, Bikaner).

32. Narāina - Narain Dās Khangārot (J.), Jai Singh (J.) (1632), Sur Singh (J.) (1678), M.K., I, 304; Farmāns, Manshūrs and Nishāns, S.No.28, old No.39, p.5. (SAR, Bikaner); W.A., pp.277, 328-9.

33. Badli - Debi Das Rathor (Z.) (1678), W.A., pp.396, 397-8, 419.

34. Alanbhu - Gordhan Das Rathor Chundawat (Z.) (1678), W.A., p.405.

35. Santla - Man Singh (J.) , T. - Shyam Singh Sisodia (J.) (1679-80), W.A., p.556.

36. Mangalwara - Naubat Khan (J.) (1678). W.A., pp.65-6.

37. Bichola - Naubat Khan (J.) (1678). W.A., pp.65-6.

38. Ras Alhya - Hari Singh (J.) (1678). W.A., p.187.

39. Mozabad - Jai Singh (J.). Lahauri, I, II, 234.

40. Raushanpur - Jai Singh (J.) (1632), Farmans, Manshurs and Nishans, S.No.28, old No.39, p.5 (SAR, Bikaner).

41. Sambhar - Mirza Zulqarnain (J.) (1632-33). Mundy, II, pp.240-1.

Sarkar Ranthambor

1. Toda - Nur Jahan (J.) (1617), Rai Singh Sisodia (W.J.), d., k., Man Singh s/o Rai Singh (W.J.), Tuzuk, 188; Alamgirnama, pp.305, 336; Aadab-i Alamgiri, f.278b; W.A., pp.411, 574; Vir Vinod, II, 330-31.

2. Unjara - Fateh Singh Naruka (Z.) (1678), Mankoji Deccani (J.) (1679-80). W.A., pp.174-5, 371, 413.

3. Rai Mahal - Maha Singh s/o Rai Singh (J.) (1679-80), W.A., p.416.

4. Dhawal - Bijay Singh & Syed Hamid Khan (J.) (1678), W.A., p.428.

5. Awah - BhagwantSingh Hada (J.) (1678), W.A., 418-9.

6. Nainwa - Syed Hamid Khan (J.) (1678), Kanha (Z.) (1678), Dilawar Khan (J.) (1679-80), W.A., 428, 449, 485, 518.

7. Baran - Jaswant Singh (J.), Prithi Singh (J.) k., (1678), W.A., 3, 588, 700-701.

8. Barwara - Jaswant Singh (J.), Tej Singh s/o Sher Singh s/o Ram Das Rotla (W.J.), Pragdas Gaur (J.), k., W.A., 79, 408-9, 575, 700-701.

9. Chatsu - Mirza Raja Jai Singh (1627) k., Iftikhar Khan (1678), T. - Tahawwur Khan (J.) (1679-80), Darab Khan (J.), Abdur Rahim Khan (J.), Kishan - Nur Jahan (SAR, Bikaner); Lahauri, I,II, p.248; W.A., 70, 85, 88-9, 168, 195-6, 222, 230-1.

10. Soipur (Sheopur) - Manohar Das Gaur (W.J.) (1678), W.A., pp.239-40.

11. Palaita - Madho Singh s/o Rao Ratan (J.) (1631), k., Iftikhar Khan (J) (1678), Lahauri, I, 401; W.A., 4-5, 88-9; Vir Vinod, II, 112.

12. Mangrol - Prag Das Gaur (J.) (1678), W.A., 700-701.

13. Kota - Madho Singh s/o Rao Ratan (W.J.) (1631), Mohan Singh s/o Madho Singh (1636), k., Jagat Singh s/o Mukund Singh (W.J.), Lahauri, I, 401; W.A., 4-5; Vir Vinod, II, 112, 337, 1411.

14. Kakor - Madho Singh s/o Sher Singh (Z.) (1678), Fateh Singh Naruka (J&Z) (1678), W.A., 3, 48-9, 262, 416.

15. Bundi - Bhoj (W.J.) (1585), Rao Ratan (W.J.) (1607), d., Satarsal (W.J.) (1631), Bhao Singh s/o Rao Satarsal (1658), Lahauri, I, 401; Vir Vinod, II, 337.

16. Kamehraj - k. (1678), W.A., 4-5.

17. Alhanpur - Jodh Singh s/o Bijay Singh (J.), k. (1678), W.A., 4-5.

18. Khandar - k. (1678), Sujan Singh (J.), k., W.A., 4-5, 39-40, 41.

19. Padāna - Kishan Singh (Z.) (1678), W.A., 12.

20. Lāhsora - Rāi Chand Gaur (J.) (1678), W.A., p.48.

21. Momidāna - Jaswant Singh (J.) (1678), Kishore Singh (Z.) (1678), W.A., 54-5, 403.

22. Nagar - Bhao Singh (J.) (1678), W.A., p.428.

23. Indergarh - Sardar Singh Hāra (Z.) (1678), W.A., 54-5.

24. Rewanjna - Biram Deo Sisodia (J.) (1667), T. - Ranchor Dās, k. (1678), Akhbārāt, 9th R.Y.; W.A., 371.

25. Wadanabād - Iftikhar Khān (J.) (1678), W.A., 67.

26. Taklab - Bhao Singh (J.) (1678), W.A., 371.

27. Chacharni - Balbhadra Singh Gaur (J.) (1678), W.A., 3.

28. Naran - Pragdas Gaur (J.) (1678), W.A., 700-701.

29. Rampura - Rao Hari Singh (W.J.) (1636), Vir Vinod, II, p.337.

30. Ranthambor - Surjan Hara (W.J.) (1569), Anirudh (1654), Iftikhar Khan (J.) (1678), Tahawwur Khan (1679-80), Waris, p.260; Vir Vinod, II, p.110.

31. Buli - Bhim s/o Bithal Dās (J.), Waris, p.282.

32. Baroda - Shāh Muhammad (J.) (1586), A.N., III, p.512.

Sarkār Jodhpūr

1. Jodhpūr - Udāi Singh (R.Z.) (1583), d., Suraj Singh (W.J.) (1594), Gaj Singh (1619), d., Jaswant Singh (R.Z.) (1637), d., k. -(1678), Inder Singh, Aadab-i Alamgiri, f.258b; Vigat, I, 83, II, 5, 77; Waris, 278, 299; W.A., 78, 95, 183-4, 241, 268.

2. Pali - Udai Khan s/o Mukund Das Chanpawat Rathor (Z.), W.A., 469; Vir Vinod, II, 836-7.

3. Dungarpur - Rawal Khuman Singh (W.J.), Vir Vinod, II, pp.744-5, 736, 1008.

4. Phalodi - Suraj Singh (J.) (1594), d., Sabal Singh s/o Suraj Singh, Gaj Singh (J.) (1619) d., Jaswant Singh (J.) (1637), Amar Singh (J.), Vigat, I, 94, 106, 108, II, 5,9; Vir Vinod, II, 818, 1765.

5. Satalmer - Suraj Singh (J.) (1615), d., Sabal Singh s/o Suraj Singh (J.), Jaswant Singh (J.) (1637), Vigat, I, 94. II, 124.

6. Sojat - Ram Rai s/o Maldeo (J.) (1573), Rao Surtan, Gaj Singh (J.) (1619), Mahabat Khan (J.) (1607), Rani Hadi (J.) k., (1678), Inder Singh (J.), Sujan Singh (J.), Ugra (Z.), A.N., III, 33-5; Faizi Sirhindi, Ms., f.846; Vigat, II, 71, 96, 106, 389-90; W.A., 183-4, 245, 590, 604-5, 648-9, 676-7; Vir Vinod, II, 817.

7. Jaitaran - Udai Karan (Z.), Gaj Singh (J.) (1619), Rani Hadi (J.), K. (1678), Sujan Singh (J.), Inder Singh (J.), A.N., III, 136-7; Vigat, I, 95; W.A., 183-4, 245, 470, 590.

8. Khoo - Karan Mertia (J.) (1678), Mr W.A., 590, 595-6, 648-9.

9. Dandla - Inder Singh (J.) (1678), Duda and Kushal Singh (Z.), W.A., p.601.

10. Asop - Suraj Mal (P.) (1678), W.A., 327.

11. Ladpura - Achal Das (Z.) (1678), W.A., 353.

12. Abu - Sangram Singh (W.J.) (1678), W.A., 374-5, 382-3.

13. Kawahera - Hathi Singh s/o Jogi Das Panwar (J.) d., k. (1678), W.A., 191.

14. Siwana - Gaj Singh (J.) (1619), d. k., Jaswant Singh (J.) (1637), d., k.- (1678), Abu Talib (J.), Vigat, II, 221, I, 106; W.A., 199.

15. Kherwa - Kashi Singh Rathor (J.) (1678), W.A., 172, 450.

16. Masum - Maha Singh (Z.) (1678), W.A., 248-9.

17. Kodhar - Jaswant Singh (J.), Mukund Das Rathor (P.) (1678), W.A., 164.

18. Bankyavas (Kherwa) - Kashi Singh Rathor (J.) (1678), W.A., 424.

19. Patta Meheva - Hari Das b/o Ghar Mal (Z.) (1678), W.A., 270-71, 382-3.

20. Lini - Achla, Mohan, Surdas (J.) (1579-80), A.N., III, 326-7.

Sarkar Nagaur

1. Merta - Sadiq Khan (J.) (1571), Raja Bhim (J.), Prince Parwez (J.) (1623), Raja Gaj Singh (1632-3), k., (1678), Prithi Singh (Z.) (1678), Saadullah (J.), Tarikh-i Alfi, f.225; Nainsi re Khyat, I, 31; Peter Mundy, II, 245; Mirat-i Ahmadi, I, 333; Published Muslim Inscriptions of Rajasthan, 107-8; W.A., 69-90, 112, 377; Vigat, II, 73; M.K., I, 31; Vir Vinod, II, 830-31.

2. Fatehpur - Alif Khan Qiyam Khani (Z.), Farmans, Manshurs and Nishans, 90-91.

3. Jhunjhunu - Abdul Wahid Qayam Khani (Z.), Alif Khan Qiyam Khani (Z.), W.A., 180; Farmans, Manshurs and Nishans, 90-91.

4. Amarsar - K. (1678), Iftikhar Khan (J.) (1678), Raghunath Mertia (J.), Sujan Singh, Kesari Singh Shekhawat, Badri Singh (Z.), T.- Tahawwur Khan, (J.) (1679-80), W.A., 57, 65, 73, 88-9, 168, 195-6.

5. Kasli - K. (1678), Puran Mal & Jagat Singh (Z.), Puran Mal Shekhawat (W.J.), W.A., 57, 65, 71, 209.

6. Kokaryana - Puran Mal Shekhawat (J.) (1678), W.A., 209.

7. Mandha - Kesari Singh Khandela (Z.), Bijay Singh s/o Achal Das (J.) (1678), W.A., 217.

8. Manoharpur - Anand Chand (Z.), W.A., 45.

9. Mundri - Raghunath Singh Rathor (J.) (1678), W.A., 61.

10. Khatu - Raghunath Singh Rathor (J.) (1678), W.A., 69.

11. Banaswa - Dindar Qayam Khani (J.) (1678), W.A., 65, 66.

12. Bhamot - Duda Jagmal (Z.), W.A., 65, 66.

13. Manjhi - Raj Singh s/o Pratap Singh s/o Gopal Das Mertia (W.J.), W.A., 257-8.

14. Gujar - Iftikhar Khan (J.) (1678), W.A., 68-70.

15. Nagaur - Mohd. Quli Khan Barlas (J.) (1557) T., Mirza Sharfuddin (J.) (1560), T. Husain Quli Beg s/o Wali Beg Zulqadir (J.) (1563), Sadiq Khan (J.), T. Rai Singh (J.) (1573), Dalpat s/o Rai Singh (J.), T. Kanwar Jagat Singh (J.) Amar Singh (J.), Gaj Singh (J.) d. Jaswant Singh (J.) (1637), Inder Singh (W.J.), Amar Singh (J.), Daulat Khan (J.) (1645), Muhkam Singh s/o Inder Singh (W.J.), A.N., II, 54, 128, 194-5; Tarikh-i Alfi, f.225; Tabaqat-i Akbari, 259-60; Anfa-ul Akhbar, f.148; Tarikh-i Maadan-i Akhbar-i Ahmadi, II, f.107a; Dalpat Vilas, 23; Lahauri, II, I, 382, 389; W.A., 195-6; Vigat, II, 168, 422.

Sarkār Chittor

1. Pur - K. (1679), Vīr Vinod, II, 463, 665.
2. Mandal - K. (1679), Mān Singh s/o Rup Singh (J.), K., Abdul Wahid s/o Hādī Dād Khān (J.), Hari Singh Chundāwat (Z.), Fateh Singh Chundawat etc. (Z.), Harnāth Kachwāha (J.), W.A., 228-9, 256, 330, 405, 493-4, 540; Vīr Vinod, II, 463, 665.
3. Badnor - Mahārāna Amar Singh (J.), Rāna Rāj Singh (J.), Jaswant Singh (J.), k., M.K., I, 29; Vīr Vinod, II, 443-4, 463, 665.
4. Rāmpura - Rāo Gopāl Singh (R.Z.), Vīr Vinod, II, 758, 987.
5. Banera - Bhīm Singh s/o Rāj Singh Mahārana (J.), Vīr Vinod, II, 689,1228.
6. Khajurī (near Rāmpura) - Rāo Hāthi Singh (W.J.), Lahaurī, I, II, 222.
7. Mandalgarh - Rāna Amar Singh (J.), Roop Singh (J.) (1654), Rāna Jai Singh (J.), k., Vakīl Report, I, 90, S.No.575, old No.970; M.K., I, 29; V.V., II, 463, 435.
8. Udaipur - Rāna Amar Singh (W.J.) (1615), Karan Singh (1620), Jagat Singh (1628), Rāna Rāj Singh (R.Z.) (1653), Rāna Jai Singh (R.Z.) (1680), V. Report, I, 98, S.No.625, old No.1009, 13th June 1695; Vīr Vinod, II, 237, 269, 315, 401, 645.
9. Baryu - Rāj Singh (J.), Ratan s/o Mān Singh Chundawat (Z.), W.A., 228-9.
10. Kosithal - Rāna Rāj Singh (Z.), W.A., 540.
11. Sanwarghāti - Pratāp Singh s/o Sunder Dās (W.J.), W.A., 169, 226.
12. Bhainsror - Gaj Singh Hāda (Z.), W.A., 495.
13. Harra - Rāna Rāj Singh (J.), W.A., 394.

14. Phulia - Amar Singh (J.), Mādho Singh Sisodia (J.), partly Anoop Singh grand s/o Amar Singh (J.), Kānha s/o Mādho Singh (J.), W.A., 187, 227, 250, 398, 403.

15. Kothal - Rām Singh (Z.), W.A., 398.

16. Sawar - Pratāp Singh s/o Sundar Dās Sisodia (J.), k., W.A., pp.407-8,409.

17. Basāwar - Rāna Rāj Singh (Z.), W.A., 477-8.

18. Rahula - Rām Singh Chundāwat (Z.), W.A., 436-7.

19. Nasrecha - Anoop Singh s/o Rāi Singh (J.), W.A., 409.

20. Bhādu - k., Rāna Rāj Singh (1678), W.A., 228-9, 394.

21. Pathavās - K., W.A., 228-9.

22. Shāhpura - Sujān Singh (J.) (1656-57), Vīr Vinod, II, 414-15.

23. Mālpur - Bithal Dās (J.), Rāwat Megh (P.), Jai Singh (1658), Nainsī re khyāt, I, 63; Lāhaurī, II, 374; Farmāns, Manshurs and Nishāns, p.24; Vīr Vinod, II, 325.

24. Nimach and Jiran - Amar Singh (J.), Nainsī re khyāt, I, 29. Inder Singh (1679), Vīr Vinod, II, 463.

Sarkār Sirohi

1. Sirohi - Bairy Sāl (Z.), W.A., 674; V.V., II, 113.

2. Bānswāra - Rāwal Pratāp (J.) (1578), Rāna Amar Singh (J.) (1615), Rawal Samarsi s/o Rāwal Udai Singh (Z.) (1617), Rāwal Ajab Singh (Z.), Tuzuk, 188; V.V., II, 156, 730, 749, 762.

3. Sanchor - Suraj Singh (J.), d., Gaj Singh (J.) d., Jaswant Singh (J.),T.- Ram Singh s/o Muhkam Singh Rathor (J.), T.- Fateh Khan (J.), T.- Ram Singh s/o Ratan Singh (J.), T.- Fateh Khan, Vigat, I, 106, II, 361, 419;

4. Jalor - Gajni Khan (W.J.), Pahar s/o Gajni Khan, Mahesh Das Rathor (1643) (J.), Sisodia Bhim (J.), Jaswant Singh (J.), T.- Surjan Singh (J.), T.- Fateh Khan Kamal Khan (J.), Ram Singh (J.), Bahlol Khan (J.), Fateh K. Jalori (J.), Tuzuk, 174; Lahauri, II, I, 308; M.U., III, 445; Vigat, I, pp.106, 129-30, II, 415, 419; V.V., II, 832-33.

5. Dungarpur - Rawal Askaran (W.) (1578), V.V., II, 156, 736.

6. Bhinmal - Jaswant Singh (J.), Sujan Singh Rathor (J.), Fateh Khan (J.), Ram Singh (J.), Vigat, II, 418-19.

7. Ud - Bahlol Afghan and Brothers (J.) (1678-79), W.A., 528-9.

8. Pratapgarh - Jaswant Singh (W.J.) (1622), Vir Vinod, II, 1057.

Sarkar Bikaner

1. Bikaner - Rao Kalyan Singh (W.J.) (1570), Rao Rai Singh (W.J.) (1576), Dalpat Singh (W.J.) (1611), Rao Sur Singh (W.J.) (1613), Rao Karan (W.J.) (1631), Anoop Singh (W.J.) (1669), Swaroop Singh (W.J.) (1698), Sujan Singh (W.J.) (1700), Tabaqat-i Akbari, 252; Tuzuk, 106, 144; Lahauri, II, pt. I, 382; Vir Vinod, II, 295, 296, 298, 484-501.

2. Pohkaran - Rawal Amar Singh (J.) (1678), W.A., 177, 193; Vigat, II, 300; Vir Vinod, II, 1765.

3. Jaisalmer - Hari Raj (W.J.) (1561), d., Bhim (W.J.) (1578), Rawal Kalyan (W.J.) (1614), Manohar Das (W.J.) (1627), Ram Chand (W.J.) (1649), Sabal Singh (W.J.) (1651), Rawal Amar Singh (W.J.) (1701), Tuzuk, 163; Waris,197; W.A., 177, 193; Vir Vinod, II, 300-301, 1763-65.

Chapter VII

LAND REVENUE AND OTHER TAXES

1. Magnitude of the land-revenue

In the suba of Ajmer, the land revenue (mal), exacted on behalf of the state, was called bhog, bato, lagan, annya, etc., in local revenue terminology. There was no uniform pattern of land revenue assessment and collection in the whole suba, but it varied from tract to tract and differed in relation to different categories of revenue payers in the same locality. Though it was the general practice to divide the produce equally between the state and the ra'iyat, the net share of the cultivator did not often exceed two-fifths of the produce after deducting the dues of the village, and the perquisites of the qanungo, chaudhuri, patel and patwari.[1]

Wherever simple crop-sharing was in vogue, one half of the produce was exacted from peasants in the harvests of rabi (unhalu - spring) as well as kharif (sivalu - autumn) in eastern Rajasthan. Documentary evidence exists to show that half of the produce was collected by the state in the parganas Malarna, Chatsu, Naraina, Bahatri and Jaitpur under the

1. James Tod, Annals and Antiquities of Rajasthan, second ed., New Delhi, 1971, II, pp.429, 433-4.

sharing system.[1] In *parganas* Tonk and Udaipur, one-third of the produce was collected from the peasants in both *rabi* and *kharif* harvests.[2] In Western Rajasthan, lower rates appear to have prevailed. According to Nainsi, in *pargana* Merta, one-third of the produce was collected from *rabi* harvest and one-half from *kharif*.[3] In *pargana* Pokaran ordinary peasants paid a fourth and two-ninths of the produce in *rabi* harvest.[4] The testimony of the revenue documents of the 17th century is in direct contradiction to the *Ain-i Akbari*, which says that only one-seventh or one-eighth of the produce was taken from the peasants in the *suba* of Ajmer.[5] This statement could only have been true, if at all, of the desert areas. So far, however, no evidence of such low rates has turned up from any locality of Rajasthan. Even in Jaisalmer, 1/5 of the produce was collected from *rabi* harvest and ¼ from *kharif* harvest.[6]

The difference in the magnitude of land-revenue between Eastern

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1. *Arhsattas* of *parganas* Malārna, Chātsu, Narāina, Bahātri and Jaitpur; Tod, II, p.433.

2. *Vakil Report* (Persian), No.92, Register No.150, *SAR*, Bikaner; *Muhta Nainsī re khyāt*, I, p.35.

3. *Vigat*, II, pp.96-7; see also Bhanwar Bhadani, 'Economic Conditions in *pargana* Merta (Rajasthan) c.1658-63 A.D.', *IHC*, Aligarh, 1975, p.218.

4. *Vigat*, II, p.326.

5. *Āin*, I, p.505; *The Agrarian System of Mughal India*, p.193.

6. *Nainsī re khyāt*, II, p.5; In Jaisalmer, the land-revenue was from one-fifth to one-seventh of the produce. It was paid in kind. Tod, II, p.226.

and Western Rajputana may also possibly be owing to the difference in productivity between the two regions. The land of Eastern Rajputana was compratively more fertile than that of western Rajputana.[1]

Not only were there inter-regional variations in revenue-rates; they also varied in the same locality according to the class or caste of the revenue payers.

In pargana Pokaran, the land-revenue was taken at one-fourth to one-fifth from the banias and mahājans in the rabi' harvest, while one-fourth and two-ninths was collected from the peasants. It seems, however, that the same share was taken from the banias and mahājans as well as from the peasants on the articles such as vegetables, tobacco and onion; and here the state's share was uniformly one-fourth.[2]

The pargana officials - chaudhuris and qānūngos were also charged land-revenue at lower rate than the peasants.[3] Similarly, in Eastern Rajputana, the land-revenue was exacted on concessional-rates from the banias and mahājans. In one pargana of Eastern Rajasthan, the Brahmans

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1. Shaikh Farid Bhakkari, Zakhirāt-al Khwānīn, MS. Sulaiman Collection, Azad Library, Aligarh, ed. Moinul Haq, Pakistan Historical Society, Karachi, 1961, p.106.

2. Vigat, II, p.326.

3. Dastūr-ul 'amal or 'amal dastūr pargana Phagi, 1691 A.D., cited by S.P. Gupta, 'New evidence on Agrarian and Rural taxation in Eastern Rajasthan' (17th - 18th centuries), IHC, Aligarh, 1975, p.234.

and the banias paid one-third in kharif whereas the bhomias were paid at the rate of one-fourth.[1] In rabi too the brahmans and banias were granted concessional rates. The rate on bajra was reduced to two-fifths from one-half and to one-third from two-fifths for those cultivators who had brought the cultivation of the lands of bajra in rabi.[2] In one village the 'begars' paid a third of their crop; while the jats paid from Rs.10/- to Rs.20/- a family.[3]

The zabti system existed in eastern as well as inwestern Rajasthan.[4] For eastern Rajputana we have a dastūr-al 'amal of pargana Sānganer of dated 1702-03 A.D. According to the dastūr,[5] zabti rates per bigha were as follows:

Crop	Rates per bigha	
San (sunn-hemp)	Rs. 1.50	
Mahandi khutta (Henna)	1.75	
tobacco	4.50	
indigo (nanti crop)	4.50	
,, (jethi ,,)	1.75	
savno, kakadi, karela, tinda, patnya, yam	1.25	(irrigated by river and
betel leaves	7.00	Re.1.00 if irrigated by
Gudgarin (sugar cane)	7.00	well)
moth, guwār	3.00	(irrigated by well)
cotton (first quality)	2.25	
,, (second ,,)	2.00	
,, (irrigated by a river or a well)	1.50	
makka, juwari	1.75	
vegetables	2.00	
brinjal	2.00	

1. Ibid.; Satish Chandra and Dilbagh Singh, 'Structure and Stratification in the Village Society in Eastern Rajasthan', IHC, Muzaffarpur, 1972, 196-203.
2. Ibid.
3. Captain P.W. Powlett, Powlett's Gazetteer 1874, reprinted at the government press, Bikaner, 1932, SAR, p.106.
4. Āin, p.503; Arhsattas; Moreland and Yousuf Ali, 'Akbar's land revenue system as described in the Āin-i Akbarī', The Journal of the Royal Asiatic Society, 1918, pp.29-30; Rajasthan Distt. Gazetteer, Tonk,, pub. Government Central Press, Jaipur, 1970, p.172.
5. Dastūr-al 'amal pargana Sānganer, cited by V.S. Bhatnagar, Life and Times of Sawai Jai Singh, 1688-1743, Delhi, 1974, p.291.

In *pargana* Sojat, according to Muhta Nainsī, on cotton (*vān*) the state share was Rs.1.25 to Rs.1.50 per *bīgha.* In Bundi, the state share on cotton was Rs.1.50 per *bīgha.*[1] Further it seems that to increase the production of cotton, lower rate was charged from larger cultivators of 300 to 500 *bīghas* in 1670 A.D. On each *bīgha* under wheat, the rate was Re.1.00 to Rs.1.50.[2]

On vegetables Re.0.50 per *bīgha* was levied on the peasants.[3]

Therefore if we compare the *zabtī* rates between Eastern and Western Rajputana, we would find that in western Rajputana, lower rates were charged from the peasants. For example on vegetable per *bīgha* Re.0.50 were charged in *pargana* Sojat while in *pargana* Sānganer Re.1.00 to Rs.2.00 per *bīgha* were charged. In the case of cotton, Rs.1.50 to Rs.2.25 (depending on the quality of land and irrigation) per *bīgha* were charged in Eastern Rajasthan, while in Western Rajasthan, the rate ranged from Rs.1.25 to 1.50 per *bīgha.* Thus the pattern of difference in revenue burden (in terms of total produce) is the same in the *zabtī* system as well as in the sharing system.

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1. *Nainsī re khyāt*, I, p.116.
2. *Vigat*, I, 395-7.
3. *Ibid.*, 398.

2. Methods of Assessment

There were two main harvests in Rajasthan - kharif (autumn) and rabi (spring). The main jinsi crops under kharif were bajra, jowar, moth, urd, mung, and til while chola, sugar-cane, cotton, vegetables, indigo, tobacco and makka were the most important zabti crops.[1]

Under rabi, the principal jinsi crops were barley, wheat, gram, baijhri (barley and gram sown together) and sarson. Wheat and barley were also sown together (gojhai), and so were wheat and gram (gochani). These too appeared as jinsi crops. The zabti crops included vegetables, china, tobacco and ajwain.[2]

In fixing the state's demand in respect of different crops, a number of factors were taken into account. These were the crop sown, the quality of the soil, the source or means of irrigation, the location of the field, the status of the revenue-payer.

The assessment was carried out under the supervision of the 'amils and with the help of the records maintained by the qanungos and patwaris, but the responsibility for the collection of the revenue from a

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1. Arhsattas of parganas Chātsu, Malārna, Jaitpūr and Narāina; Muhta Nainsī re khyāt, II, p.5.

2. Arhsattas; Muhta Nainsī re khyāt, I, pp.228, 94.

village was that of the patel.[1] The raiyat of a village paid revenue through him.[2]

The following modes of assessment were common in Rajasthan -

Theoretically, crop-sharing should have involved no assessment. One would proceed directly to the act of collection, i.e. the division of the actual crop. But the method of crop-sharing known in Persian as ghalla bakhshi and in Rajasthani batai or bhaoli often involved, besides a division on the threshing floor (lata), a simple demand for revenue in kind, based on an estimation of the total produce (kankut).[3] In the latter case, assessment had to precede actual collection. The larger portion of the suba of Ajmer was under the batai system.[4] The system was applied mainly in respect of food grains: bajra, jowar, makka, barley, gram, til, baijhri, gochani.

We have already discussed the share of the produce claimed for the state under crop-sharing.

Crop-sharing was generally preferred by the peasants because they

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1. Dilbagh Singh, 'Position of the Patel in Eastern Rajputana during the Eighteenth Century', IHC, Jabalpur, 1970, vol. I, pp.360-66.

2. Tod, vol. II, p.429.

3. Rajasthan district Gazetteers, Tonk, p.172, SAR, Bikaner.

4. Ain, I, p.505; Waqai Ajmer, pp.114, 448, 451-2; For the detailed study of ghalla-bakhshi system, see 'The Agrarian System of Mughal India, pp.197-8, 215, 218-22.

were able to share the risks of the seasons. But for the authorities, the division of actual crop was an expensive proceeding, involving the employment of a large staff, especially numerous watchmen.[1]

Thus there was, within the system of crop-sharing, an official preference for kankūt, which did away with the division of the actual crop. This method called for the preparation of an estimate of the quantity of the standing crop by the officials. If the cultivator thought that his crop was over-estimated, he had the power to cut it and weigh it in sample plots; and this was known as lāta (measurement of the grain).[2] There was, of course, the possibility that the peasants might think to bribe the assessing officer, in order to persuade him to prepare a wrong estimate (kūnt).

The zabt, known in Rajasthan bighori (or revenue-rate levied 'bigha-wise') was a far more prominent method of assessment in the Mughal period. The crops assessed according to zabti were assessed in terms of money per bigha. The main zabti crops were - sugar-cane, cotton, hemp, tobacco, mehndi, indigo, chola, mūng, moth, urd, wheat, ajwāin, vegetables, poppy, al, ginger, turmeric and other dyes and drugs and all garden stuffs.[3]

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1. Āīn, I, 286; The Agrarian System of Mughal India, p.199.

2. Tod, II, 433-4.

3. Arhsattas of parganas Chātsu, Malārna, Jaitpūr, Bahatri, Narāina etc., S.P. Gupta, 'The Pattern of Agricultural Production in the Territories of Amber (c.1650-1750)', IHC, 1966, pp.244-64.

The *zabti* system existed in Eastern as well as in Western Rajasthan.[1] According to a *dastur-al amal* of *pargana* Sanganer (*sarkar* Ajmer) of 1702-3 A.D., the *zabti* rates per *bigha* were as follows:[2]

Crop	rate per bigha
san (sunn - hemp)	Rs. 1.50
mahandi khuta (Henna)	1.75
tobacco	4.50
indigo (*nanti* crop)	4.50
,, (*jethi* ,,)	1.75
savno, *kakadi*, *karela*, *tinda*, *patnya*, *yam*	1.25 (irrigated by river and Re.1.00 if irrigated by well)
betel leaves	7.00
gudgarin (sugar-cane)	7.00
moth, *guwar*	3.00 (irrigated by well)
cotton (first quality)	2.25
,, (second ,,)	2.00
cotton (irrigated by river or a well)	1.50
makka, *juwari*	1.75
vegetables	2.00
brinjal	2.00

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1. *Ain*, I, p.503; *Arhsattas*; Moreland and Yousuf Ali, 'Akbar's land revenue system as described in the *Ain-i Akbari*', *JRAS*, 1918, pp.29-30; *Rajasthan District Gazetteers*, Tonk, p.172. Saran (p.293) is wrong to state that the *zabti* system could have existed nowhere else (if at all it did exist) except in the *sarkar* of Nagaur and a few *mahals* of Ajmer.

2. *Dastur-al amal pargana Sanganer*, cited in *Life and Times of Sawai Jai Singh*, p.291; In Kota and Bundi five to ten rupees per *bigha* were demanded for sugar-cane, three to five for cotton, poppy, hemp and oil-plant; and two to four for the rest. Tod, II, 433-4. *Nainsi re khyat*, I, p.116.

We find in Arhsattas that cash-rates per bigha were worked out for the kharif and rabi harvests separately. Due to the quality of the soil, the different rates of demand were assessed under zabti. The important difference between zabt and kankūt was that under kankūt the assessment was in kind, and at least theoretically linked to the current harvest, whereas under zabt the demand bore no relationship to the harvest of any particular year.[1] But provision was made for crop-failure by remitting revenue on part of the area, such area being designated nābūd.[2]

Besides these methods of assessment, the following systems also existed in Rajasthan -

The Udra or bilmukta (Persian bi-l muqta') was the assessment of the holding in a fixed amount, payable year after year, irrespective of crop. Samadlar or hāloot was assessment in cash per plough; when levied in kind per plough it was called jinswār. In Tonk proper bilmukta (bi-l muqta) was the usual form. But land crops like jowār, til, wheat, gram and barley paid by lata (actual crop-sharing) while makka (maize), cotton, gur, sugar-cane, bājra, moth, opium and zira (cumin) were assessed in cash.[3]

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1. N.A. Siddiqi, Land Revenue Administration under the Mughals, (1700-1750), Bombay, 1970, p.51.

2. Arhsatta pargana Chatsu, sam. 1787, pp.184, 196.

3. Rajasthan District Gazetteers, Tonk, p.172.

3. Taxes and Cesses other than Land-revenue.

In Rajasthan taxes and cesses other than land-revenue were called lāg-bāg, dān, sāir jihāt and kharach-bhog. Fortunately, we get much information regarding the cesses in Muhta Nainsi's Mārwār ra pargana ri vigat as well as in Arhsattas of various parganas, khasra documents and roznāma. These sources give the detailed information regarding the cesses and their rates. The cesses, however, showed much regional variations.

We find the following cesses levied in eastern Rajasthan:

Patwāra - The fee for patwārī. The charges ranged from 12½ takas to 15 takas per rupee.[1]

Chaillie - This was a tax on goats.[2]

Māpa - Fee as per centage of māl, on account of survey (māpa) operations, actual or pretended.

Kavāli or tulāi - Fee paid to kavāl (weigh-man).[3]

Ghughri Sehna - Grain presented to the watch-man (shāhna) posted to guard the standing harvest of village, so that none might remove it before the sharing or batāi.[4]

1. Arhsatta, pargana Bahātri.
2. Ibid.
3. Arhsatta, pargana Chatsu.
4. Arhsatta, pargana Malārna.

Jhupri - Tax on huts. The rate varies from As. 8 to As. 12. But on the jhupri of begaria a tax of As.5 was taken.[1]

Rozina tappadar - Fixed daily allowance of revenue-collector of a tappa (tappadar).[2]

Pichotri - Tax equal to 5% of land tax.[3]

Sarhi - A cess imposed only on land under zabti.

Tehsildari - Revenue-collector's fee. The rate was 25 takas per hundred rupees of land-tax.

Bhumia - 1 taka per rupee as share was taken.[4]

Dastur qanungo, chaudhuri - The rate was one seer per maund of grain produced.

Farohi - Income from levies additional to that from the sanctioned taxes and cesses. In roznama, the total firohi income is given and then it is broken up in various categories such as tax levied on grain-sellers and fines imposed on owners of the buffaloes causing loss of crops in others' fields.

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1. Arhsatta, pargana Naraina.
2. Arhsatta, pargana Bahatri.
3. Ibid.
4. Nainsi re khyat, I, p.116.

The income of qaṣūr was included in firohi.[1]

Rāhdārī or māpa rāhdārī - It was a tax charged on goods. The rāhdārī cess varied from place to place. In pargana Masuda four annas were levied on a camel, but elsewhere the rate was five annas and somewhere even five and half annas.[2] Although Aurangzeb had abolished the rāhdārī tax,[3] it was collected in the ṣuba of Ajmer. In khatūt-i ahlkārān dated 12th September 1683, we find that 35 takas were charged as rāhdārī presumably in the territory of Āmber.[4]

In Sāmbhar, banjāras and merchants of salt lodged a complaint with Muḥammad Ārif, amīn, against the rāhdārī cess, but even so it went on

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1. Arhsatta, pargana Chātsu, S.P. Gupta (The System of Rural Taxation in Eastern Rajasthan c.1665-1750, IHC, p.286, Muzaffarpur, 1972) might have confused the firohi cesses with qaṣūr etc.; G.D. Sharma, (Agricultural Taxes in Marwar during the reign of Jaswant Singh, 1638-1678 A.D., Rajasthan History Congress, Beawar, 1973) explains that firohi was paid by the peasants to the kanwāries or guard-men who watched and protected their crops; In Rajasthani Sabad Kos (dictionary), Jodhpur, vol. III, p.2723, farohi is described as the tax which was levied on milch animals in Mārwār. Furuhi seems to be a colloquial form of furū'ī, see, Steingass, Persian-English Dictionary, p.924.

2. Vakil Report, pp.21, 44; Khatūt-i Ahlkārān (Persian) 1685, S.No.229, SAR, Bikaner.

3. Waqāi' Ajmer, p.54; Mughal Administration, p.82.

4. Khatūt-i Ahlkārān, S.No.131, SAR, Bikaner; The English Factories, IX, 113-14.

being levied.[1]

Gaushumārī -(cattle tax) - It was remitted by Akbar,[2] but in practice continued to be levied. Later on Aurangzeb also abolished this tax,[3] but again with little effect in practice. When the mutasaddī of Sawāi Jai Singh collected taxes on the purchase and sale of cows, the vakīl wrote to the mahārāja to stop this illegal practice.[4]

Khūt - Khūt or khūnt was fixed at the rate of Rs.2.50 upon each plough in pargana Phāgi.[5] In pargana Sānganer, the rate was Re.1/- per plough.[6] In Western Rajputana, it was Rs.3/- to Rs.3½/- per plough when imposed on Rājpūts.[7]

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1. In pargana Sāmbhar it was levied as follows:-

items	rate	
100 cows	Re. 1/-	
1 camel	1 tanka	
1 horse	½ dām	Waqāi' Ajmer, pp.54, 196.

2. Āīn, I, p.301; see also, The Agrarian System of Mughal India, p.244.

3. Waqāi' Ajmer, pp.63-4, 173.

4. Arzdāsht, S.No.126, old No.549, SAR, Bikaner.

5. Dastūr-al 'amal and 'amal dastūr pargana Phāgi, 1691; cited by S.P. Gupta, 'New Evidence on Agrarian and Rural Taxation in Eastern Rajasthan' IHC, Aligarh, 1975.

6. Safāyat Khazāna, s.1784, JSA, cited in 'Life and Times of Sawai Jai Singh, p.300.

7. Vigat, II, p.326.

<u>Salt</u> - On the production of salt, the state share was sometimes ½ and sometimes ⅓ of the total produce.[1]

<u>Marble</u> - It seems that a tax was levied on the quarrying of marble. In 1651, Shāh Jahān asked Mirzā Rāja Jai Singh to remit the tax on marble.[2]

Other taxes levied included <u>sarh athotri</u>, <u>ekotri</u>, <u>nirotri</u>, <u>bichotri</u> which have been discussed by S.P. Gupta,[3] but whose precise nature is still unclear.

We find references to still other cesses such as <u>ghāni</u> (charges from oil manufacturers per <u>ghāni</u>), <u>chhāpa</u> (charges on cloth printings), transit duty on vegetables, <u>kadab</u> (duty on the stakes of <u>juwār</u> or <u>bājra</u>), duty on dyes brought for sale etc. Also one <u>seer</u> of oil was charged from each oil press on the Dipawali when earthen lamps were lighted in the town.[4]

In Western Rajasthan, we find evidence for the following cesses other than land revenue:

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1. <u>Vigat</u>, II, p.36.
2. <u>Khatūt-i Ahlkārān</u> (Persian), S.No.6, <u>SAR</u>, Bikaner.
3. See <u>Arhsattas</u> of <u>parganas</u> Malārna, Chātsu, Narāina, Jaitpūr and Bahātri; for detailed study, see, S.P. Gupta, 'New Evidence on Agrarian and Rural Taxation in Eastern Rajasthan, <u>IHC</u>, Aligarh, 1975.
4. <u>Dastūr-al 'amal pargana Sanganer</u>, p.24; cited in <u>Life and Times of Sawai Jai Singh</u>, p.301.

Sereno: It was an important cess. It amounted seer on a maund of grain produced.[1]

Bal: This was also known as hujdār rī bal. The cess levied to meet the expenses of the state army. It was charged at the rate of Rs.20/- from the small villages and Rs.25/- from large villages.[2] Later on, it was reduced to Rs.5/- and Rs.10/- respectively.[3]

Pāncharāi and Ghāsmarī: A tax on cattle.[4] Muhta Nainsī has given the rates of the tax on the various animals.[5]

Dumālo: It was collected from each house of the village.[6]

Milano: Cess taken as present or nazr offered to the hākim (revenue assignee).[7]

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1. Vigat, I, pp.158-60; see also, G.D. Sharma, 'Some agricultural taxes in Marwar during the reign of Jaswant Singh (1638-1678)', Rajasthan History Congress, Beawar, 1973.

2. Vigat, II, 89, 92; see also Bhanwar Bhadani, 'Economic Conditions in pargana Merta', IHC, Aligarh, 1975.

3. Vigat, II, 92.

4. Ibid., 88, 95, 65, 74.

5. Ibid.

6. Ibid., I, pp.10, 158-9; In Bikaner territory it was called dhuān, Powlett's Gazetteer, The Bikaner State, pp.161-2; In Jaisalmer it was also called dhuān, Tod, II, p.226.

7. Vigat, I, pp.158, 160, III, p.136; It was called nazrana in Bikaner area, Gazetteer of Bikaner State, pp.161-2.

Gugari : Cess levied to meet the expenses of the officials who collected the land-revenue.[1]

Rasat : Cess taken for the expenses of the army.[2]

Kagal potha, dawāt puja, sutagodī, pad uttawani, potdārī, kharreda were charged for the expenses incurred in purchasing paper for accounts and collecting the grain.[3]

Kadab : At the season of kadab (the stalks of juwār and bājra) a cess of Rs.1.50 per maund (of estimated grain) was levied.[4]

Ārat mandh : Cess on the fields.[5]

Shiqqdāri : Revenue collector's cess.[6]

Kanwār: Cess levied for the expenses of kanwāria (the official who used to look after the fields of trees on the boundary of the village). The rate was 1 seer per maund of grain.[7]

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1. Vigat, I, p.159, II, p.89, III, p.131.

2. Ibid; G.D. Sharma (Some Agricultural Taxes in Marwar during the reign of Jaswant Singh, 1638-78 A.D., Rajasthan History Congress, Beawar, 1973) seems to confuse the rates of 'other cesses' with rasat.

3. Vigat, II, pp.92-3.

4. Ibid., pp.89, 91.

5. Ibid., III, 89.

6. Ibid.

7. Ibid., II, pp.90-91, 93, 94-5, 97.

Gheeai : A cess levied on the trade of ghee.[1]

There were also cesses levied on mahandi or henna (Rs.5/- for shiqqdār), lemon (in 1661 - Rs.48, in 1663 Rs.48), copper, dyers (chimpa), wine-distillers (kalāl) (in 1661 - Rs.30/-, in 1663 - Rs.34/-), oil expeller (ghāni), tenners and butchers.[2]

Merchants of Pokaran who used to bring cotton, grain, til, ghee, etc. from the villages, they were charged one seer per maund.[3] One seer per maund was also charged on ordinary cloths and 10 fadiyas (a type of currency) per maund were levied on silken clothes.[4] Half dugāni (copper coin) was charged per maund of ivory.[5]

The merchandise, brought from Gujarāt, were charged as follows: on ivory, silken cloth, musk , camphor , 1½ piroji per maund. On copper, zinc, brass, lead, coconut, chillie, hing, oil, sugar-candy, 8 dugānis per maund. On sugar, yarn, dry ginger, ghee 6½ dugānis per maund. On gur, oil, iron, lakh, 5½ dugānis per maund. On aniseed turmeric, coriander 3½ dugānis per maund. On avena, brasica, linum, til, mūnj (typha), wheatgerm 6½ dugānis per maund.[6]

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1. Vigat, I, 160, III, p.131.
2. Ibid., II, 90.
3. Ibid., 325.
4. Ibid.
5. Ibid.
6. Ibid., 325-6.

The mahājans used to pay 17 dugānis per house.[1] They had also to pay 12 dugānis on the festivals of holī and diwālī and 5 dugānis on the rākhī. From the peasants similar cesses were levied according to their capacity.[2] In cases when the interest amounted to twice the borrowed amount, the state levied a tax of 1/8 of the total interest upon the mahājans.[3]

In 1679, Aurangzeb imposed the jiziya. For this purpose a separate amīn was appointed to collect and deposit the amount in the imperial treasury.[4] There was much resentment among the non-Muslims against this tax. Rāna Rāj Singh wrote a letter to Aurangzeb described the distressed condition of the raiyat and asked him to abolish this tax.[5] But Aurangzeb did not remit this tax. In September 1680, Aurangzeb ordered the amount collected in jiziya to be distributed among the rozīnadārs and the poor.[6] In July 1690, Aurangzeb asked Rāna Jai Singh to deposit in lieu of

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1. In Jaisalmer, 8 dugānis per house was charged. Nainsī re khyāt, II, p.7.
2. Vigat, II, p.326.
3. Ibid.
4. Waqai Ajmer, p.305; Nainsī re khyāt, II, p.7. The Agrarian System of Mughal India, p.245.
5. Vīr Vinod, II, pp.460-61.
6. Waqai Papers, 14th September 1680, Reg. No.251, SAR, Bikaner.

the amount of jiziya, the sum of Rs.1 lakh (in cash) per annum in the treasury of the sūba of Ajmer.[1]

4. Total Revenue Realization Over Time

The system of revenue realization can be considered also by taking statistics of total collection (or rather estimates of total collection of large areas. Fortunately, the detailed mahal lists of the Āīn, Nainsi and other sources enable us to fix the limits of the sarkārs with some confidence; and this enables us in turn to work out the jamaʿ per square mile in each sarkār. The following table presents in two columns the jamaʿ respectively in the Āīn and the mahal lists of c. A.D. 1680

Jamaʿ (in dāms) per square mile.

sarkār	A.D. 1595	c. A.D. 1680
Ajmer	2,060	4,198
Nāgaur	1,655	3,312.5
Ranthambor	3,529	9,145
Chittor	1,704	6,708
Bikāner	486	
Sirohi	1,497	
Jodhpūr	893.21	3,476

1. Waqāʾiʿ Papers, 8th May 1694, Reg. 502; Waqāʾiʿ Ajmer, pp.305, 308; Vīr Vinod, II, pp.671-2; In May 1694, we find certain Dina Nāth and Murlidhar deposited the jiziya money to amīn (at jiziya office), Waqāʾiʿ Papers, 8th May, 1694, Reg. No.502, SAR, Bikaner.

These figures suggest that the incidence of _jama_ within _sūba_ Ajmer varied broadly in accordance with the economic resources (mainly, of course, agriculture) of the various regions. The large but desolate _sarkār_ of Bikāner had the incidence of a mere 486 _dāms_ (about Rs.12) per square mile in 1595 while Ranthambor, including some very fertile tracts, had the incidence of 3,529 _dāms_, or about seven and a half times higher. Only the high _jama_ of _sarkār_ Sirohi occasions a little surprise.

These comparative figures also lead one to consider another point: The extent of increase of _jama_ in the century following Akbar's death. Before coming to grips with this problem, a word of caution seems necessary; and this relates to the changes in the area of some _sarkārs_.

There was no noticeable change in the boundaries of _sarkārs_ Ajmer and Nāgaur. The _mahal_ lists of Aurangzeb's reign show that no _mahals_ were transferred to or from these _sarkārs_ from the time of Akbar. In _sarkārs_ of Ranthambor and Jodhpūr, the transfers of a few _mahals_ altered their total area slightly. The _sarkārs_ of Chittor and Bikāner were divided into two parts each. If one, then, seeks to make any comparisons between the _jama_ of Akbar's time, and of about a hundred years later, it would be safe to confine oneself to the _sarkārs_ of Ajmer and Nāgaur.

If the comparison is in terms of _dāms_ per square miles, the changes in the boundaries of _sarkārs_ of Ranthambor and Jodhpūr would also not affect the _jama_ area ratio in any significant manner.

In Rajasthan, land-revenue was the main source of income of the State. 70 % of the total hāsil was from land-revenue and the remaining 30 % from other sources.[1]

The main zabtī crops were chola, sugar-cane, cotton, vegetables, indigo, tobacco, makka, china, ajwain, etc. Tables have been prepared to show the rates of the crops in three sarkārs during Akbar's reign. These are compared with the rates given in arhsattas as well as in Mārwār ra pargana ri vigat for the later period. When we compare the Āīn's rates of sarkār of Ajmer with the rates given in arhsattas for different parganas, we find that the rates given in arhsattas are not much higher than Āīn and even, sometimes, they are lower. The food crops show increase over the Āīn's rates, while cash crops show some decline.[2] In sarkār Nāgaur there is only a little increase in the rates of crops.[3] Except for opium and musk-melon, the zabtī rates in Nāgaur and Ajmer were nearly the same, and so was the case with sarkār of Ranthambor.[4] In the later period, production of jinsi crops (crops on which land-revenue was levied by the mode of crop-sharing) was higher than that of zabtī, as in parganas Chātsu and Malarna 70 to 80 % of total māl-o-jihāt was from jinsi crops.[5]

If we compare rekh per bigha of pargana Merta (of Āīn's dastur circle) with Aurangzeb's period, it was Rs..059 and Rs.2.116 respectively.[6]

1. See table A.
2. See table B where the difference has been clearly shown.
3. See table C.
4. See table E.
5. See table F.
6. See table G.

Table A

Pargana Pokaran

Year	Total amount	hāsil from the villages	Fair	From villages given in grant.
1711	13534/-	9592/- (70 %)	3665/-	278/-
1712	12231/-	8990/- (73 %)	2990/-	330/-
1713	13457/-	8583/- (63 %)	4544/-	430/-
1714	15891/-	10475/- (65 %)	3981/-	435/-
1715	6219/-	3990/- (64 %)	2091/-	138/-
1716	13816/-	7515/- (54 %)	5811/-	690/-
1717	15668/-	11464/- (73 %)	3632/-	572/-
1718	20429/-	16197/- (79 %)	3702/-	530/-
1719	10330/-	7880/- (76 %)	1702/-	448/-

Table B

Pargana Naraina

	Crop	Āīn	Arhsatta
1.	Cotton	1.06	0.87
2.	Mandwa	0.36	1.50
3.	Vegetables	0.93	1.75
4.	Opium	1.42	2.00
5.	Melon	1.67 (.18)	2.00
6.	Carrot	0.44	1.75
7.	Vetches	0.55	1.25
8.	Maize		1.50
9.	Onion	1.12	2.00
10.	Bājrī		1.00
11.	Moth	0.40	1.14
12.	Mūng	0.40	1.54
13.	Juwār	0.40	1.08
14.	Til		1.35
15.	Wheat	0.82	1.25
16.	Gojhai		1.05
17.	Gochani		1.11
18.	Sarson	0.75	1.25
19.	Dhaniya		1.81
20.	Guwār		0.50

Table C

Sarkār Nāgaur

Crop (Kharif)	Āīn	Mārwār ra pargana ri vigat
1. Cotton	1.12	1.37
2. Vegetables	1.04	1.37
3. Kāchar	0.22	0.37
(Rabī)		
1. Opium	1.94	2.50
2. Vegetables	1.04	1.37
3. Musk-melon	-	1.00

Table D

Sarkār Jodhpūr

	crop	Āīn-i Akbarī	Mārwār ra pargana rī vigat
1.	Cotton	1.12	1.50
2.	Wheat	1.67	1.50
3.	Kāchar	0.22	1.25
4.	Vegetable	1.04	0.50

Table E

Sarkār Ranthambor

Crop	Āīn	Arhsattas
1. Vārh (sugar cane)	3.99	3.25
2. Vān (cotton)	1.27	1.25
3. San	1.44	1.00
4. Nil	1.86	2.63
5. Henna	.93	1.50
6. Singhāra	1.86	1.00
7. Onion	.99	1.30
8. Melon	.22 (1.39)	1.25
9. Opium	1.41	3.00
10. Barley	0.54	1.00
11. Ajwāin	1.12	1.25
12. Vetches	0.52	1.81 (1.00)
13. Mandwa	0.36	1.00
14. Rice	0.84	1.00
15. Moth	0.43	1.42
16. Mūng	0.70	1.37
17. Urd	0.55	1.42
18. Gojhai		1.33
19. Gochanī		1.73
20. Masūr		1.14
21. Sarson	0.44	1.73 (2.10)
22. Alsi		1.73 (2.50)
23. Wheat	0.92	2.00
24. Bājrī		1.54
25. Til		1.66
26. Guwār		1.42
27. Vegetables	0.93	1.25
28. Maize		1.00

Table F

1730 A.D. Arhsattas

	Name of the pargana	Māl-o jihāt	Zabti etc.	Zabti	Qarār ijāra	Jinsi
1.	CHĀTSU	184109	54641	42383	12257	129468
	%		30	23	7	70
2.	MALĀRNA	162059	34067	24523	9544	127992
	%		21	15	6	79
3.	LĀLSOT (Khārif)	33182	23657	21624	2034	9525
	%		71	65	6	29

Table G

Pargana Merta

Tappa	Area in bigha	rekh	rekh per bigha
1. Haveli	11,389	24,100/-	2.116
2. Anandpur	2,25,922	1,13,850/-	0.503
3. Kalaro	2,91,316	89,450/-	0.307
4. Mokālo	3,59,917	57,901/-	0.160
5. Rahan	3,08,181	54,750/-	0.177
6. Modāro	2,62,346	91,900/-	0.35
7. Altawo	1,87,549	45,150/-	0.24
8. Deghana	2,59,294	95,900/-	.369
9. Riyan	3,18,790	1,07,000/-	.335

Āīn-i Akbarī

Pargana Merta	.059

5. Methods of Agricultural Relief

Under all modes of revenue assessment there was some provision for relief in case of bad harvests. Crop-sharing or batāi (bhāoli) was generally preferred by the peasants because they were able to share the risks of fluctuations in seasons. Under kankūt if the cultivator thought that his crop was over estimated, he had the theoretical right to cut and weigh the crop in sample plots, this being known as lāta. Under the zabtī allowance was made for crop failure by remitting revenue on part of the area, such area being designated nābūd.

The zabtī system tended to be more advantageous to the raiyat than to the state. It was perhaps for this reason that there is a tendency for an increase in the cultivation of zabtī crops.[1]

The state also sanctioned remissions to reduce severity of hardship caused to the peasants by draught and other calamities. In 1650, patāl bhog, which was a nominal tax levied in lieu of land-revenue, was charged in Jodhpūr at the time of draught.[2] According to an order, during the draught, the state was to provide work to all able persons, and give free food to the weak and the destitute. A seer of gram, moth, bājra, juwār

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1. S.N. Hasan, K.N. Hasan and S.P. Gupta, 'The Pattern of Agricultural Production in the territory of Amber', IHC, Mysore, 1966.

2. Vigat, I, p.126.

whichever was cheaper, was to be given to each man per day.[1]

Taqavi loans were sanctioned for purchasing seeds and bullocks.

The *raiyat* could petition to the court in connection with the taxes. In *pargana* Merta, Maharaja Jaswant Singh had to grant certain reductions when the Jats of Merta petitioned to the Mughal Court for the reductions.[2]

Revenue concessions were the chief instruments devised by the Mughal administration to encourage agricultural development. Land-revenue was exacted on concessional rates from the *banias* and *mahajans*, as in *parganas* Pokaran, Amber etc.[3] In one *pargana* of Eastern Rajasthan, the Brahmans and banias paid one-third in *kharif*.[4] So was also the case with the *bhomias*.[5]

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1. *Chitthi* of Diwan Narain Das Kirpa Ram to Vidyadhar, 1732 A.D., *JSA*, cited in *Life and Times of Sawai Jai Singh*, pp.293-4.

2. *Vigat*, II, pp.94-5.

3. *Ibid.*, p.326; S.P. Gupta, 'New Evidence on Agrarian and Rural Taxation in Eastern Rajasthan(17th - 18th centuries)', *IHC*, Aligarh, 1975.

4. *Ibid.*, Satish Chandra and Dilbagh Singh, 'Structure and Stratification in the Village Society in Eastern Rajasthan', *IHC*, Muzaffarpur, 1972, pp.196-203.

5. S.P. Gupta and Shireen Moosvi, 'Bhomi in the Territories of Amber (1650-1750), *IHC*, Jabalpur, 1970.

Lower rates were prescribed for the lands newly brought under cultivation, lands irrigated from newly dug wells, and sometimes even full remissions were granted for a specific period in case of forest lands newly brought under cultivation.[1] The patel was authorized to settle pāhī kāshtkārs (non-resident cultivators) to extend cultivation in the village.[2]

1. Vigat, I, p.126.

2. Dilbagh Singh, 'Position of the patel in Eastern Rajputana during the Eighteenth Century', IHC, Jabalpur, 1970, pp.360-1.

Chapter VIII

LAND GRANTS AND THE DARGĀH ADMINISTRATION

The Grants

1. Madad-i Ma'ash

The term madad-i ma'āsh is a Persian word meaning 'assistance for livelihood'. It was also known as milk, amlāk and suyūrghāl.[1] This was the grant by which the emperor gave to a person or group of persons the right to collect the land-revenue. The holders of ordinary madad-i ma'āsh were exempted from all fiscal obligations; they were only expected to pray for the welfare of the Emperor. The madad-i ma'āsh granted to qāzīs was, however, condition upon their holding office; some other grants, e.g. to scholars and physicians, might impose conditions of actual presence. The recipients of madad-i ma'āsh included poets, shaikhs, sufis, qāzīs, mu'azzins, mutawallīs, orphans, widows, saiyids and scholars.

The Sadr or Sadr-us sudūr was responsible for the administration of the madad-i ma'āsh grants. In each province, the sadr undertook the function of supervising the grants; and in parganas the mutawallīs. The

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1. Āīn, I, 279-84 (tr. Blochmann); For the detailed study, see, The Agrarian System of Mughal India, pp.298-316.

madad-i ma'āsh grants were not necessarily hereditary, but they were commonly so. Sometimes the Emperor used to examine the validity of the grant and renewed it only after enquiry.[1] The karorīs could not interfere in the land given in madad-i ma'āsh.[2]

Some grants were known as waqf (sing.) or auqāf (pl.). These were made for the upkeep of institutions. The revenues of certain villages were assigned permanently in waqf for the maintenance of religious shrines, tombs and madrasas. The dargāh of Khwāja Muīnuddīn Chishti had been granted a number of villages; and the gumāshtas (agents) of the mutawallī used to collect revenue and he distributed it among the servants of the Dargāh, the legitimate claimants.[3]

The autonomous chiefs were free in their territories to make revenue-grants. Maharaja Jaswant Singh of Jodhpūr used to give lands to Brahmans, Charans etc. Such villages in Rajasthan were called sansan, udak

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1. Asnād, pp.48-50, 175; Qāzī Rahīm Bakhsh, Ifazat-i Hamīd, Delhi, 1346 A.H., pp.63-4.

2. Asnād, 5-6; Farāmīn-i Salātīn, collection by Bashir al din Ahmad, Ajmer, 1926, pp.29-30; see also, Sheikh Abdur Rashid, 'Madad-i ma'āsh grants under the Mughals', Journal of Pakistan Historical Society, vol. IX, part I, January 1961, pp.98-108.

3. Waqāi' Ajmer, pp.30-32; Sayyid Muhammad and Chānd etc. were granted 160 bigha land from the waqf villages of the dārgāh of Khwāja Muīn'ud dīn Chishti; Asnād, p.153; In Jodhpūr, Shāhjahān constructed a mosque and endowed six shops for its maintenance, Z.A. Desai, Published Muslim Inscriptions of Rajasthan, Jaipur 1971, p.95.

and *dolī*.[1] Jahāngīr also granted a village to the brahmans of Pushkar in 1614.[2]

In the following paragraphs are offered some illustrations of *madad-i ma'āsh* grants made in the Ajmer *sūba*, based on documents that have survived.

Akbar granted the villages Deorai and Sumelpūr of *pargana* Ajmer to the *dargāh* of Saiyid Husain Khing Sawār as *madad-i ma'āsh* of *mujāwirs* (attendants of the shrine) and for the expenditure on *'urs* festival, illuminations etc.[3]

Jahāngīr also granted some land to the *khadims* of the *dargāh* of Saiyid Husain Khing Sawār.[4] In his 9th R.Y. (1614) he granted 46 *bighas* of land of Ajmer in *madad-i ma'āsh* of Saiyid Khūb-ullāh as he had no means of income.[5] 400 *bighas* of land were granted to Shaikh Aḥmad from the villages

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1. *Waqāi' Ajmer*, p.318; *Vīr Vinod*, II, p.448; *Muhta Nainsī re khyāt*, vol. IV, p.200; Norman P. Ziegler, 'Marvari Historical Chronicles: Sources For The Social And Cultural History of Rajasthan', *IESHR*, vol. XIII, April-June, 1976, No.2, pp.219-250. In 1656, Mahārāṇa Rāj Singh gave a village to a Brahmin. *Vīr Vinod*, II, 413, 1007-09. *Vigat*, I, 78, 81, 150-51; *Published Muslim Inscriptions of Rajasthan*, p.158.

2. *Farmān* - Jahāngīr, S.No.8, old No.17, *SAR*, Bikaner.

3. *A.N.*, II, pp.350-51; *Asnād*, p.135.

4. *Farmān* of Jahāngīr, S.No.7, old No.16, *SAR*, Bikaner.

5. Distribution of the land was as follows: Saiyid Khūb-ullāh (10 *bighas*), Karamullāh (6 *bighas*), Muhammad (6 *bighas*) Na'imatullāh (6 *bighas*), Latīfullāh (6 *bighas*), Muhammad Razā (6 *bighas*), Shāh Muḥammad (6 *bighas*). *Asnād*, pp.37-8.

of dargāh.[1] In 1616, Jahāngīr resumed 100 bīghas of land out of 230 bīghas given to Bībījān and other widows in madad-i ma'āsh.[2] In 1616, Jahāngīr granted 560 bīghas of land to Saiyid Shāh Muḥammad son of Saiyid Mansūr in madad-i ma'āsh.[3] He also granted the whole village of Pushkar to the Brahmans.[4]

Shāhjahān granted 140 bīghas of land to the sons of Shaikh Chandan from Ajmer and Rasulpūr.[5]

Aurangzeb in 1680-81, granted 30 bīghas of land from the pargana of Ajmer in madad-i ma'āsh of Shaikh Bayāzid son of Shaikh Fattu, as he was very old and had no means of livelihood.[6]

Rāja Anirudh Singh of Bundi gave village Changezpura of Bundi in the madad-i ma'āsh of Saiyyid Jāfar, khādim of dargāh.[7]

22 bīghas of land were given to Bībī Kamāl Daulat, a relation of

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1. Asnād, p.40.
2. Ibid., pp.42-3.
3. Ibid., pp.71, 89.
4. Ibid., p.140.
5. Ibid., pp.148, 193.
6. Ibid., pp.230-31.
7. Ibid., p.250.

Saiyid Asadullāh to meet her expenses in 1729 A.D.[1]

Besides land given in madad-i ma'āsh, there were cash allowances, which also carried the name of madad-i ma'āsh. For example, Shāhjahān granted two tankas daily for the flowers on the mazār of Bibī Hafīza Jamāl, daughter of Khwāja Muīn al dīn Chishti.[2]

2. The Dargāh of Shaikh Muīnuddīn Chishti

Ajmer is famous for the dargāh of Khwāja Muīnuddīn Chishti. The Dargāh was a Sufic shrine, undoubtedly; but in one respect, from the Imperial grants of waqf lands to it, and from direct imperial intervention in its affairs, it tended to function almost as a department of Mughal administration.

The Chishti silsilāh, which was founded by Khwāja Abū Ishāq Shāmī in 940 A.D. in Chisht (near Herat), became well-established in India as early as the 13th century.[3]

Khwāja Muīnuddīn Sijzi is said to have brought the silsilāh to India late in the 12th century and established a centre at Ajmer. He was

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1. Farāmīn-i Salātīn, pp.27-30.

2. Asnād, p.204; Akhbārāt (RAS), 20 R.Y.

3. Isāmi, Futūh-us Salātīn, Madras, 1948, p.8; Minhāj-us Sirāj, Tabaqāt-i Nāsirī, Anjuman Tārīkh-i Afghānistān, Kābul, 1964, p.119.

buried in Ajmer, which was the capital of the Chahamana (Chauhān) Kingdom, and after the Ghorian occupation in 1192 became one of the major cities of the Sultanate.

The first Sultan of Delhi who paid homage to the shrine was Muhammad Tughlaq.[1] Ajmer was annexed by Akbar in 1556-57.[2] When he was journeying to Āgra, he heard a number of Indian minstrels singing of the glories and virtues of the Khwāja. Akbar, thereupon felt a strong desire to visit the shrine.[3] After conquering Chittor in 1567, Akbar paid his respects to the Khwāja.[4] Until 1580, he went there on foot every year.[5] After that, he stopped going to Ajmer and instead deputed his son Dāniyāl.[6] Jahāngīr also visited the shrine many times.[7]

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1. Futūh-us Salātīn, p.466.
2. A.N., II, p.72; Muhta Nainsī re khyāt, I, p.56.
3. A.N., II, 154; Jahāngīr says that Akbar particularly wished to beseech the saint for obtaining a son. Tuzuk, 1-2; Early Travels in India, 148; Peter Mundy, II, 226, 243-4, 250-1; Tārīkh-i Qandhārī, p.46.
4. A.N., II, 324; Tabaqāt-i Akbarī, 220.
5. A.N., II, 339, III, 70, 112, 164-5, 259, 361-3; Faizī Sirhindī, Akbarnāma, Br. M. Or. 169, f.62a; Tabaqāt-i Akbarī, 355-9, 409, 421-2, 429.
6. A.N., III, 316, 402; I.A. Khan, 'The Nobility under Akbar and the development of his religious policy 1560-80', Journal of Royal Asiatic Society, 1968.
7. Waqiāt-i Jahāngīrī, 319, 335; Tuzuk, 146; Early Travels in India, 280 n1.

Shāhjahān visited the shrine many times.[1] After his victory over Dārā Shukoh, Aurangzeb visited the dargāh.[2] Again in 1680, he paid a visit to the dargāh.[3] Foreign travellers like Finch have presented a vivid picture of the shrine.[4]

Besides giving a large amount in charity at the holy shrine on every visit, the Mughal Emperors granted land for the expenses of the shrine and for the khuddām (pl. of khādim) or 'servants' of the dargāh.

Akbar conferred gifts upon khādims of the shrine on each of his visits.[5] In 1574-75, Sayyid 'Ālam, a khādim was granted one maund of oil per month to light the lamps of the dargāh. This was to be supplied by the shiqqdār and karorī of pargana Sāmbhar.[6] The village Nādla was also given

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1. Lāhaurī, II, 346; Wāris, 261, 279; Vīr Vinod, II, 324, 330-31; S.A.I. Tirmizi, Ajmer Through Inscriptions, Delhi, 1968, p.13.

2. Waqāī Papers, Reg. No. 172, SAR, Bikaner; Ma'āsir-i Ālamgīrī, 106-8, 111-2; Muhammad Hāshim Khāfī Khān, Muntakhab al Lubāb, Bib. Ind., Calcutta, 1860-7 p.241.

3. Vakīl Reports, Nos.172, 184, 193, 206, 215, 227, 237, 250; Akhbārāt, SAR, Bikaner.

4. William Finch writes, "Before you come to this tomb, you pass three fair courts, of which the first contains nearly an acre of ground, paved all with black and white marble, wherein are interred many of Mahomet's cursed kindred; on the left is a fair tank, enclosed with stone-----", Purchas, vol. IV, p.61; Peter Mundy, II, p.242.

5. A.N., III, 44-6, 232-3; Tabaqāt-i Akbarī, 359, 370, 409; Faizī Sirhindī, f.62a.

6. Farmān - Akbar, S.No.1, old No.2, SAR, Bikaner; Asnād, p.3; Fatehullāh, khādim, was granted land in village Nādla for maintenance and expenditure of the 'Urs' (fair) in 1576, Farmān - Akbar, Addressee - Fateh ullāh, khādim, SAR, Bikaner, Asnād, 5-6.

in grant to the dargāh. The details of the land granted were as follows-[1]

Land under cultivation	- 4200	bighas
Cultivable land	- 2690	,,
Total	6890	,,
For the expenses of 'Urs	1000	,,
As madad-i ma'āsh for Shaikh Hāshim s/o Fatehullāh etc.	5890	,,

Some of the land was resumed by Jahāngīr as the recipients failed to present themselves before him.[2]

In 1615, Jahāngīr gave Rs.6000/- to the shrine.[3]

In 1628, Shāhjahān distributed Rs.10,000/- among the poor and the khādims of the dargāh and also constructed a marble mosque.[4] Aurangzeb

1. Asnād, 30-31; This was resumed during the British period. See, Jagir Reports, Ajmer District by Rai Pandit Maharaj Kishan, p.35.

2. Asnād, 48-50; Subsequently, it was restored to khādims and continued with them; We have numerous farmāns regarding the land-grants to the dargāh preserved in SAB, Bikaner; Ifāzāt-i Hamīd, 63-4; The sons of Qāzī Najm-uddin were asked to present the papers regarding pensions due to them.

3. Tuzuk, 146, 256.

4. Lāhaurī, II, 346; Waris, 261, 279; Vīr Vinod, II, 324, 330-31.

presented Rs.5000/- to the khādims.[1] In 1680, he offered Rs.2000/- and ten tolas of 'Itr (rose scent) at the dargāh.[2] Prince Azam visited the dargāh and gave Rs.3000/- to the sajjādanashīn[3] (head of the shrine).[4] Nazr was divided as follows - During Akbar's reign it was divided into 5½ shares, half of it was taken by the sajjādanashīn and rest was divided among the other khadims. But during Jahāngīr's 9th regnal year (1613-14) some changes took place, now the nazr was divided into 6 shares; and of these, according to previous tradition, sajjādanashīn took half.[5]

We also have a list of the villages given in waqf to the dargāh by the Mughal Emperors.[6]

The Mughal Emperor used to appoint both the sajjādanashīn and

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1. Waqāi' Papers, Reg. No.172, SAR, Bikaner; Ma'āsir-i Ālamgīrī, 106-8, 111-12, 191.

2. Vakil Reports, Nos.172, 184, 193, 206, 215, 227, 237, 250, SAR, Bikaner; Akhbārāt, SAR, Bikaner; Orders were given to distribute the jiziya money in the tankhwāh of rozinadārs and to those who lived on charity etc., Waqāi' Papers, 14th Sept. 1680, Reg. No. 251, SAR, Bikaner.

3. Waqāi' Ajmer, 376.

4. H.H. Wilson, A Glossary of Judicial and Revenue Terms, London, 1875,p.455.

5. Asnād, 68-9, 110-111.

6. The villages were Dāntra, Budhwara, Masina, Khwājpura, Khurd, Khwājpura Bherwai, Kania, Kair, Keria, Nawāb, Parbatpura, Qadampura, Kakar, Chāndsen, Kolia, Korāri, area in Ajmer town, Dargāh Files, 22, 23, SAR, Bikaner; Waqāi' Ajmer, 19, 423-4; Asnād, pp.3, 5, 30-31, 48-50, 68-9, 110-11.

mutawallī of the dargāh. We also find the Mughal emperors laying down rules as to how the gifts received at the shrine were to be distributed among its keepers. The dargāh thus became in a real sense part of the Mughal administrative establishment at Ajmer.

The office of sajjādanashīn was held by the descendants of Khwāja Muīn ud dīn Chishti.[1] He may be regarded as the spiritual head of the dargāh.[2] He was responsible for the expenditure on langar, carpets, buildings illuminations and 'urs'.

Nobody could be buried in dargāh without the permission of the sajjādanashīn.[3] All things belonging to the dargāh used to be kept with him.[4] When the old furniture was replaced by new, the old one used to be kept with the sajjādanashīn.[5]

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1. A.N., III, 798; Farāmīn-i Salātīn, 2-3; Shaikh Abdul Haq, Akhbār-ul Akhyār, Delhi, 1283 A.H., p.128.

2. List of the sajjādanashīns:-

Name	Name of the reigning monarch.
1. Khwāja Husain	Akbar
2. Shaikh Abdus Sattar	Jahāngīr
3. Ilmuddīn	Jahāngīr
4. Allauddīn	Jahāngīr & Shāhjahān
5. Sayyid Muhammad	Shāhjahān
6. Sayyid Fakhruddīn	Aurangzeb and Bahādurshah.

3. Farāmīn-i Salātīn, 1-2; Shāhbāz Khān expressed a wish to be buried in Ajm within the hallowed enclosure of Khwāja Muīnuddīn Chishti. The custodian of the shrine at first refused; but later on with their permission he was buried inside. Āīn, tr., vol. II, p.439; Dargāh Files, Nos.5,9,106,198, 299, SAR, Bikaner.

4. Farāmīn-i Salātīn, 11-3.

5. Ibid; Dargāh Files, Nos.26,100, SAR, Bikaner.

The mutawallī was appointed by the Emperor,[1] but usually he was also one of the descendants of the saint. The management of the waqf property and the nazr (offerings) was in the hands of the mutawallī. The income from the waqf was given in madad-i ma'āsh (maintenance grants)[2] to the needy and deserving widows etc.[3] The revenues from waqf were exempted from taxation.[4] The mutawallī was responsible for management of the waqf lands, their income and expenditure on items authorised by the Emperor.[5] Sometimes a mutawallī could hold two offices at the same time. Mīr Saadullāh who was sadr (Incharge of madad-i ma'āsh) of the Ajmer province, also served as mutawallī of the shrine.[6]

All khādims were expected to follow the orders of mutawallī.[7] His gumāshtas (agents) used to collect the revenue from the jāgīrs granted

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1. A.N., II, 350-51, III, 798; Farāmīn-i Salātīn, 3-4; Wāris, 280; W.A., 436.
2. B.R. Grover, 'Nature of land rights in Mughal India', IESHR, vol. I, No.I, July-Sept. 1963, p.8.
3. Asnād, 42-3, 53-4, 70-71, 88-9, 94-5, 126-7, 148, 150; Dargāh Files Nos.15 SAR, Bikaner.
4. Farāmīn-i Salātīn, 1; Asnād, 157-8, 167-8, Shāhjahān asked not to deduct any amount allotted to the shrine of Ajmer.
5. Asnād, Doc. 5-13, 157-8, 167-8; see also, Rafat Bilgrami, 'Administration of a Mughal Waqf', IHC, Aligarh, 1975.
6. Wāris, 324-5; Waqāi' Ajmer, 436.
7. Farāmīn-i Salātīn, 3-4.

to the dargāh.[1] Sometimes he used to take help from the bakhshī.[2] The income of the waqf was spent on urs, langar, illuminations, carpets, flowers, assistance to the indigent and on other charitable causes.[3] The qawwāls were also granted land on condition of performing vocally in the dargāh.[4]

The mutawallī could assign and resume the land of madad-i ma'ash,[5] under prescribed regulations. We once find him preparing a record of lands held in madad-i ma'āsh, with the help of the dīwān.[6] The karorī and other officials could not interfere in the land given in madad-i ma'āsh.[7]

The khādims, or servants of dargāh were a pretty numerous body. Money and articles received in nazr (or offerings of the visitors to the shrine) were distributed among the khādims of dargāh. Whenever there was a dispute among the khādims about the distribution of nazr, the emperor used to decide the case.[8] Due to their large number, the khādims could not get

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1. Muhammad Sālih, mutawallī, sent his gumāshtas to mauza Rāhula of pargana Badnor to collect the revenue, Waqāi Ajmer, 436-7.
2. Asnād, doc. 5-13; Waqai Ajmer, 436-437.
3. Asnād, 70-71, 151-8; Farāmīn-i Salātin, 2-3, 4-8, 33-5; Dargāh File, No
4. Shahjahān granted 300 bīghas of land from the shrine villages to Allāh D and Miskin on condition of singing qawwālī on Thursday and on ʿurs, and also fixed 5 seer wheat daily given to them from dargāh, Asnād, 183-4.
5. Ibid., 102-3, 148.
6. Asnād, 30-31.
7. Ibid., 5-6.
8. A.N., II, 350-51, III, 791; Asnād, 14, 16-17, 19, 67-8, 109-10, 113, 18 Dargāh Files, Nos.31, SAR, Bikaner.

enough nazr. When Iftikhār Khān, governor of Ajmer in 1678, asked the mutawallī about the dis-satisfaction of the khādims, he answered that he distributed the mahṣūl of the parganas among them but it was not enough. So the bakhshī enquired from Saiyid Muhammad, sajjādanashīn. He answered in presence of the mutawallī that the number of the claimants had greatly increased, although many of them were not eligible for receiving a share. Close investigation was necessary.[1]

The khādims were expected to help the sajjādanashīn and were also expected to follow his orders.[2] The sons of khādims, who wished to acquire religious education, were given financial assistance.[3] Marriage and funeral expenses were also paid to them.[4]

The emperor used to furnish as much security to dargāh property as possible. Aurangzeb gave orders to the officials responsible for guardin the roads to see to the safe conveyance of nazr of Khwāja Muīnuddīn Chishti dargāh, being taken by the khādims of the dargāh from Gwalior to Ajme[5]

1. Waqā'i' Ajmer, 30-31.
2. Farāmīn-i Salātīn, 2-3, 9-10, 11-13.
3. Asnād, 23, 149.
4. Dargāh Files, Nos.19, 23, SAR, Bikaner.
5. Asnād, 252.

Chapter IX

THE ARMY AND FORTS

1. The Army:

Suba Ajmer occupied a special position in the Mughal military system. As Jahangir put it, the suba maintained no less than 90,000 cavalry[1] - a figure presumably based on the Ain-i Akbari[2]s estimate of the mounted retainers of the zamindars of the province. Besides cavalry, Abul Fazl also furnishes the figures of payadas or foot-soldiers, who numbered 3,47,000. Table A shows that the largest number of cavalry (22,000) and payadas (82,000) were maintained in sarkar Chittor. Sarkars Ajmer, Jodhpur and Bikaner maintained respectively 16,000 sawars and 80,000 payadas; 15,000 sawars and 50,000 payadas; and 12,000 sawars and 50,000 payadas. In the remaining three sarkars of Ranthambor, Sirohi and Nagaur the cavalry numbered 9,000, 8,000 and 4,500 respectively.[3]

These figures are not to be supposed to represent the size of contingents maintained by the mansabdars (including Rajput chiefs' contingents required by their mansabs). Thus while in sarkar Jodhpur, the number

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1. Tuzuk, p.169.
2. Ain, pp.508-13.
3. See, Table A.

of sawārs as given by the Āīn is 15,000 and payādas 50,000, the mansab of the ruler of Jodhpūr was only 1,500 zāt,[1] which meant that his sawār rank could at the maximum have been 1,500 only; and it is quite unlikely that he was required to bring to imperial muster anything above 1,000 cavalry, if even that. Similarly, the Āīn records for the sarkār of Bikāner 12,000 cavalry and 50,000 payādas, while the chiefs of this sarkār held total mansabs of 4,000 zāt only, thereby ruling out a cavalry of higher strength than, say, 3,000, maintained for imperial purposes in that sarkār.

What one can say, then, is that the Rājpūt rulers and chiefs kept by allotments or lands or other means a large number of cavalry and foot-soldiers normally employed for purposes of maintaining law and order locally, but acting as a reserve from which their 'imperial' troops or tabīnān were recruited.

Rājpūt troopers of Ajmer ṣūba also served under non-Rājpūt nobles. For instance, a number of Rājpūt troopers served under Mahābat Khān[2] and Asaf Khān.[3] It seems that the troopers serving under Mahābat Khān who held jāgīr in Ajmer,[4] were granted sub-assignments out of his jāgīr. The value

1. See, Table B.

2. Tuzuk, p.402; See also, Inayat Ali Zaidi, 'The Kachwahas under Jahangir' (unpublished Dissertation submitted for the Degree of M.PHIL., History Department, Aligarh).

3. Nainsī re khyāt, I, p.330.

4. Tuzuk, pp.412, 426; Lahaurī, I, p.82; Vigat, II, p.110.

of these *pattas* or sub-assignments was quite considerable.[1]

On the other hand, the Rajpūt *mansabdārs* of Ajmer *sūba* also employed Afghan and Meena *sardārs* and *pattadārs* besides the Rājpūts. Mān Singh included Muslims in his contingents.[2] Similarly, Raja Bishan Singh Kachwāha had Afghans in his contingents.[3] Raja Jaswant Singh and Ajit Singh Rathor also recruited Muslim *pattadārs* to their contingents.[4] The *pattas* were temporary assignments, similar to Mughal *jāgīrs*; *pattadārs* were the holders of these assignments, which carried corresponding military obligations. In Amber, besides the *pattadārs*,[5] we find references to *thikānadārs*.[6] In dis-distinction to *pattas*, the *thikānas* were non-transferable and hereditary.

The *sardārs*, *pattadārs* and *thikānadārs* were expected to supply fixed quotas of troopers and foot-soldiers to their employers. Their quotas varied according to their status in the state.[7] Besides Rājpūts, such men

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1. Mahābat Khān sub-assigned Lālsot to Keso Dās Kachwāha, *Nainsī re khyāt*, I, pp.310, 311, 314.

2. *Zakhīrat-al khawānīn*, I, p.107.

3. *Mutafarriqa Ahlkārān*, Reg. No.166, *SAR*, Bikaner.

4. *Vigat*, II, p.410; G.D. Sharma, '*Pattadari* System in Marwar under Maharaja Jaswant Singh, 1638-1678 A.D.', *IHC*, Muzaffarpur, 1972, p.220.

5. '*Yaddāsht re report*' 1083 A.H., *SAR*, Bikaner.

6. We find a list of the *thikānadārs* of Amber with some variations in Tod and Shyāmal Dās's accounts. Tod, II, 352-53; *Vīr Vinod*, II, 1337

7. Tod, II, 352-3.

included Muslims,[1] Bheels,[2] minas, Jats (chatiyas), thories,[3] Charans[4] and Brahmans.[5]

The chiefs' retainers were paid through sub-assignment as well as in cash. Man Singh, jagirdar of pargana Arain, sub-assigned the villages of the pargana in tankhwah to his retainers..[6] We find variations regarding the pay scales of cavalry men and foot soldiers. The pay of cavalry man varied from Rs.8/- to Rs.15/-.[7] Iftikhar Khan, governor of Ajmer, employed 1000 sawars at the rate of Rs.15/- per month per head.[8] Tahawwur Khan, the governor of Ajmer in 1679-80, employed only turani troopers, each with at least two horses (do-aspa) and paid them at rates of Rs.50/- and Rs.60/- per mensem.[9]

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1. Zakhirat-al khawanin, I, p.107; Yaddasht re report, SAR, Bikaner.
2. Raj Ratnakar, MS. f.35a; cited in Mewar and the Mughal Emperors, p.85.
3. Waqai Ajmer, 436-7.
4. A.N., III, p.55.
5. 'Yaddasht re report', SAR, Bikaner.
6. Waqai Ajmer, p.359; Vigat, II, pp.408-10.
7. In State Archives of Rajasthan, Bikaner, we find some 'yaddasht re reports of pattadars', serving the Kachwaha chiefs. In these reports, the pay of sawars and musketeers are specified.
8. Waqai Ajmer, pp.95-6.
9. Ibid., pp.355-6; According to Abul Fazl, a yak-aspa trooper was paid according to the following rates: If his horse was an Iraqi, he got Rs.30/- per mensem; if mujannas, Rs.25/; if Turki, Rs.20/-, if a Yabu, Rs.18/-, if a Tazi, Rs.15/-, if a jangla, Rs.12/- per mensem. Ain, tr. I, p.260; R.A.Alavi 'New Light on Mughal Cavalry', Medieval India - A Miscellany, II, pp.72-3.

The Rājpūt chiefs paid Rs.1.50 to Rs.5.00 to a musketeer. He was given the allowance of 4 to 8 annas for the upkeep of the musket.[1] In 1678, Iftikhār Khān employed 1000 musketeers at the rate of Rs.4/- per month per head.[2]

The foot soldiers were paid Rs.3/- per month. Muḥammad Rahīm, kotwāl of Jodhpūr, employed four hundred payādas at the rate of Rs.3/- per month per head.[3] The sawārs and payādas, who were employed for scouting purposes, were highly paid. Tahawwur Khān, governor of Ajmer, employed four Rāṭhor sawārs and 12 payādas for spying and guiding in the hilly region against Rāna Rāj Singh at the rate of Rs.42.50 and Rs.16.66 per month per head.[4]

Troopers and the horses were brought to the office of bakhshī of the sūba for dāgh (brand) and tashīha (descriptive roll).[5]

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1. 'Yāddāsht re report', SAR, Bikaner.
2. Waqāi' Ajmer, pp.85, 95-6; According to Abūl Fazl, the bandūqchīs or musketeers were paid 250 dāms (Rs.6.25) maximum and 110 dāms (Rs.2.75) minimum per month, Āīn, I, tr. p.261.
3. Waqāi' Ajmer, p.162; Abūl Fazl furnishes the pay-scales of foot-soldiers who were divided into four classes. The first class got 500 dāms (Rs.12.50) per month; the second class 400 dāms (Rs.10/-); the third class 300 dāms (Rs.7.50) and the fourth class 240 dāms (Rs.6/-) per mensem. Āīn, I, p.261.
4. Waqāi' Ajmer, p.642.
5. Ibid., pp.96, 223, 127, 403-4, 480, 691-2.

Table 'A'

(From 'account of 12 *sūbas*' in the *Āīn*)

		Sawārs	Pavādas
1. *Sarkār*	Ajmer	16,000	80,000
2. *Sarkār*	Chittor	22,000	82,000
3. *Sarkār*	Ranthambor	9,000	25,000
4. *Sarkār*	Jodhpūr	15,000	50,000
5. *Sarkār*	Sirohi	8,000	38,000
	Ābu and Sirohi	3,000	11,000
	Bānswāra	1,500	20,000
	Jālor, Sānchor	2,000	5,000
	Dungarpūr	1,500	2,000
6. *Sarkār*	Nāgaur	4,500	22,000
	Amarsar	4,000	20,000 (Kachwāha)
	Fatehpur Jhunjhunu	500	2,000 (Qayām Khānī)
7. *Sarkār*	Bikāner	12,000	50,000

Table 'B'

Mansab-holding Chiefs of Sūba Ajmer
(From Āīn-i Akbarī's list of mansab-holders)

mansabdārs of 5000

1. Rāja Bhār Mal s/o Prithi Raj Kachwāha.
2. Rāja Bhagwan Dās s/o Rāja Bhār Mal.
3. Rāja Mān Singh s/o Bhagwān Dās.

mansabdārs of 4000

1. Rāī Rāī Singh s/o Rāī Kalyān Mal.

mansabdārs of 2500

1. Jagannāth s/o Rāja Bhar Mal.

mansabdārs of 2000

1. Rāī Kalyān Mal, zamīndār of Bikāner.
2. Rāī Surjan Hāda

mansabdārs of 1500

1. Rāī Durga Sisodia
2. Mādho Singh son of Bhagwān Dās.

mansabdārs of 1250

1. Rāi Sāl Darbārī Shekhāwat.

mansabdārs of 1000

1. Rupsi Bairagi b/o Rāja Bhār Mal.
2. Mota Rāja Udai Singh s/o Rāi Māldeo.
3. Jagmāl b/o Rāja Bhār Mal.

mansabdārs of 900

1. Jagat Singh s/o Rāja Mān Singh
2. Rāja Rāj Singh s/o Rāja Āskaran Kachwāha
3. Rāi Bhoj s/o Rāi Surjan.

mansabdārs of 500

1. Jagmāl Panwār
2. Rāwal Bhīm Jaisalmeri
3. Rām Dās Kachwāha
4. Durjan Singh s/o Rāja Mān Singh
5. Sabal Singh s/o Rāja Mān Singh
6. Dalpat s/o Rāi Singh.

mansabdārs of 400

1. Sakat Singh s/o Rāja Mān Singh
2. Rāi Manohar s/o Loonkaran
3. Silhādi s/o Rāja Bhār Mal.
4. Rām Chand Kachwāha
5. Bānka Kachwāha

mansabdārs of 300

1. Balbhadr Rāṭhor
2. Kesho Dās s/o Jai Mal
3. Mān Singh Kachwāha.

mansabdārs of 200

1. Pratāp Singh s/o Rāja Bhagwan Dās
2. Sakat Singh s/o Rāja Mān Singh
3. Sākra b/o Rāna Pratāp
4. Kalla Kachwāha
5. Keso Dās Rāṭhor
6. Sānga Panwār

2. The Forts

The Āīn-i Akbarī in its statistical table of sūba Ajmer furnishes particulars of 43 forts, specifying whether they were built of stone or brick (Appendix A). The Āīn apparently ignores mud-forts. It does, however, seem that Abūl Fazl's list of forts is not entirely complete; he has omitted to refer, for example, to the fort of Menoharpūr (which had been built by Akbar himself).[1] After completion of Āīn-i Akbarī in 1595, some new forts were built in the sūba.[2] If we analyse the Āīn's forts, sarkār wise, we find largest number of forts in sarkar Jodhpūr (14). Followed by Chittor (8), Ranthambor (7), Ajmer (5), Nāgaur (5) and sarkār Sirohi (4).[3] No forts are recorded for sarkār Bikāner, though it undoubtedly had forts like Jaisalmer and Bikāner. Appendix B gives forts not recorded in the Āīn, but mentioned in other sources.

From the administrative point of view, we can divide the forts into two categories - forts held by the chiefs or holders of watan jāgīrs and forts under imperial control.

The officers appointed in these forts were known as qil'adārs. It

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1. It was built in 1577, A.N., III, p.221.
2. See Appendix B.
3. See Appendix A.

seems that sometimes *faujdār* was also assigned the office of *qil'adār*.[1] *Qil'adārs* were usually appointed from the Emperor.[2]

The fort of Ranthambor was under the imperial administration and enjoyed a unique position. The *qil'adārs* of this fort were always nobles of high rank.[3]

As far as the chiefs are concerned, normally they appointed their own *qil'adārs* in forts under their control. An imperial *qil'adār* for the fort of Jodhpūr was appointed only when, after the death of Jaswant Singh, the *pargana* of Jodhpūr had been annexed to the *khālisa*. But, strangely, Āmber under Jahāngīr suggests an exception. In 1619, Nasrullāh, son of Fatehullāh, was appointed the *qil'adār* of Āmber fort by the Emperor.[4]

Sometimes, the *watan* holders themselves were appointed as *qil'adārs* of the fort which was in their *watan jāgīr*. Rāja Rāi Singh Sisodia, *watan*

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1. *Waqā'i Ajmer*, pp.247-8; *Akhbārāt* (RAS) 5th Rabi-ul Awwal, 43rd R.Y.

2. *Tuzuk*, p.274; Lahaurī, I, p.287; *Mirāt-i Ahmadī*, I, pp.336, 347-8; *Akhbārāt* (RAS), 4th Jam. 47th R.Y.; Irvine, p.269; M.P. Singh, *Administration of Towns and Markets under the Mughals* (1556-1707) (in press).

3. Jagannāth held the *mansab* of 2500; In 1631, Bithal Dās was appointed as *qil'adār* of Ranthambor, he was the *mansabdār* of 4000/3000, *Vīr Vinod*, II, p.33; *M.U.*, II, 250-51; *Nainsī re khyāt*, I, 300; Mahābat Khān Khān-i Khānān, *qil'adār* of Ranthambor, held the *mansab* of 7000/7000. Lahaurī, I, pp.117, 287; Qildār Khān Chela held the *mansab* of 1000/800, Lahaurī, II, p.734.

4. *Tuzuk*, p.274.

holder of Toda was appointed the *qila'dār* of Toda fort.[1]

Without the prior permission of the Imperial Court, neither new forts could be built, nor could old ones get repaired. When Debi Dās, *zamīndār* of *pargana* Bahnāi, constructed a fortress in *mauza* Gola, complaint was made to the imperial authorities.[2]

The chiefs might also be forbidden from building forts. In 1614, at the time Chittor was handed back to the Rāna, the condition was imposed that the Rāna should not repair the demolished fort.[3] When in 1653, Rāna Jagat Singh repaired the fort, Shāhjahān sent Sa'adullāh Khān to take action against the Rāna. He reached Chittor and demolished the old and new fortifications.[4] In August 1681, Rāna Jai Singh again signed an *'ahadnāma* pledging himself not to repair the demolished fort of Chittor.[5]

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1. *'Ālamgīrnāma*, p.305; *'Ādab-i 'Ālamgīrī*, MS., Abdus Salam Collection, Azad Library, Aligarh, f.274b; In Jan. 1667, Rāja Anoop Singh of Bikāner was asked to guard the fort of Bikāner, *farmān* to Rāja Anoop Singh, *SAR*, Bikaner.

2. *Waqāi' Ajmer*, pp.37, 236; After complaint of Shafī Khān, governor of *ṣuba* Ajmer, against Hari Singh that he had built a fortress and not a house at Lamba, Mīr Ahmad and Mīr Qulīch were sent to conduct an enquiry, *Khatūt-i Ahlkārān*, S.No.340, *SAR*, Bikaner; *Vakīl Report*, 14 March, 1692, I, p.44, *SAR*, Bikaner; *Mutafarriqa*, R.No.159, *SAR*, Bikaner.

3. *Tuzuk*, I, p.274.

4. Wāris, 273-5; M.U., II, 241-2; *Vīr Vinod*, II, 401, 528, 744; *Ajmer through Inscriptions*, p.51.

5. *Vakīl Report*, I, p.2, *SAR*, Bikaner.

The forts or qilās were used as repositories of imperial treasure.[1] They were also used as granaries,[2] as well as prisons. We find numerous references to the imprisonment of high-ranking prisoners in the fort of Ranthambor: Abdullāh son of Khān Azam was imprisoned here.[3] Even sometimes prisoners were executed in the forts.[4]

The qilādār had a certain number of payādas (foot), sawārs (horse), musketeers and matchlockmen under his command. He was also expected to keep seditious zamīndārs in their territories under control.[5] Qilādārs could recommend the emperor for releasing prisoners in their custody. At the request of Hizabar Khān, qilādār of Ranthambor, Aurangzeb released Shafqatullāh Khān.[6]

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1. Early Travels, p.100; Ālamgīrnāma, p.305; Purchas, II, p.31; Khatūt-i Ahlkārān, S.No.342, SAR, Bikaner.
2. Waqāi Ajmer, 6142, 101-2, 224.
3. Tuzuk, p.141; Hājī Ibrāhim Sirhindī was sent to Ranthambor, A.N., III, p.408; see also Purchas, II, p.38; Waqāi Papers, 25th September 1681, No.285, SAR, Bikaner.
4. Early Travels, p.145.
5. Waqāi Ajmer, pp.224, 247-8, 286, 334-5, 340.
6. Waqāi Papers, 25th September 1681, No.285, SAR, Bikaner.

Appendix 'A'

STONE FORTS

Sarkār Ajmer

1. Ajmer
2. Āmber
3. Sāmbhar

Sarkār Chittor

1. Badhnor
2. Phoolia
3. Bhin Sarwar
4. Patti Hājīpūr
5. Chittor
6. Sandri
7. Mandalgarh

Sarkār Ranthambor

1. Ranthambor
2. Baonli
3. Bundi
4. Kota
5. Khandār
6. Karor
7. Lakhri

<u>Sarkār</u> Jodhpūr

1. Phalodi
2. Pāli
3. Podha
4. Bhādrajun
5. Jodhpūr
6. Jaitāran
7. Dotāra
8. Sojat
9. Sātalmer
10. Siwāna
11. Kherwa
12. Kondoj
13. Khenwsar

<u>Sarkār</u> Sirohi

1. Sirohi
2. Bānswāra
3. Jālor
4. Sānchor

<u>Sarkār</u> Nāgaur

1. Khāraj Khattu
2. Fatehpur Jhunjhunu
3. Merta

BRICK FORTS

Sarkār Ajmer

1. Sarwar
2. Harsor

Sarkār Chittor

1. Mandal

Sarkār Jodhpūr

1. Āsop

Sarkār Nāgaur

1. Didwāna
2. Nāgaur

Appendix 'B'

Forts other than those mentioned in the Āīn-i Akbarī

Forts	References
1. Bikāner (1593)	Farmān, 11th Jan. 1667, SAR, Bikaner; Nainsī re khyāt, III, 151; V.V., II, 487.
2. Soī Supar	Akbarnāma, II, 303; V.V., II, 74.
3. Kumbhalmer (1492)	V.V., II, 155,157; Vigat, I, 48.
4. Gogunda	V.V., II, 157.
5. Pokaran	V.V., II, 824; Vigat, I, 70.
6. Mandor	V.V., II, 803; Vigat, I, 24-5.
7. Toda	ʿĀlamgīrnāma, 305, 336.
8. Kishangarh	V.V., II, 520-22; Peter Mundy, II, 241, 280.
9. Roopnagar	V.V., II, 520-22.
10. Fatehgarh	V.V., II, 520-22.
11. Malārna	Vigat, II, 69.
12. Islāmpūr	Akhbārāt (RAS), 47th R.Y.
13. Anoopgarh	V.V. II, 499.
14. Shergarh (Kota)	V.V., II, 1406.
15. Malkot	Waqāʾi Ajmer, 101-2.
16. Jaisalmer	Bānka Dās re khyāt, p.211; Tod, II, 230-31; Nainsī re khyāt, II, 10.
17. Gagron	Ibid.
18. Lodrāv (near Jaisalmer)	Vigat, II, 501.
19. Ābu	Ibid., 500.
20. Pugal	Ibid.; Nainsī re khyāt, II, p.10.
21. Untala	V.V., II, 217.
22. Khātu	Akhbārāt (RAS), 43 R.Y.

Chapter I

THE AUTONOMOUS CHIEFS AND THEIR ADMINISTRATION

It seems that once the chiefs took up Mughal service, they were left free at least partly in the management of their internal affairs; but some officials were appointed by the Mughal Court. We find, for example, that usually qāzīs were appointed by the imperial court in the territory of the chiefs.[1] On the other hand, the administration of the watan jāgīrs was largely carried on by the appointees of the chiefs.

Among these officials the pradhān was an important official found under all chiefs. Sometimes, the pradhān was also designated vakīl.[2] In Sirohi, he was designated musāhib.[3] Specifically, we find this official in Mewār,[4] Āmber,[5] Khandela,[6] Manoharpūr,[7] Jodhpūr,[8] Bikāner[9] and Jaisalmer.[10]

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1. Supra Chapter V.
2. This should not be confounded with the vakīl, representative of the chiefs at the imperial court.
3. Tuzuk, I, tr., p.292; Vīr Vinod, II, pp.818, 161; Waqāi' Ajmer, p.34; Tod holds that at Udaipur he is called bhānjgarh; at Jodhpūr, pradhān; at Jaipur, musāhib; at Kota qilādār and dīwān a regent, I, p.216.
4. Prashasti reproduced in Vīr Vinod, II, 321, 381; Nainsī re khyāt, III, p.11.
5. Vigat, II, p.295.
6. Zakhirāt-ul khwānīn, f.110; M.U., II, pp.173-4.
7. Waqāi' Ajmer, p.34; Nainsī re khyāt, I, pp.329, 332.
8. Vigat, I, 85,86,97,102,129,137, II, pp.297,421,446; Nainsī re khyāt, III, pp.117-18.
9. Vīr Vinod, II, 487.
10. Ibid., II, 1766.

However, it would be erroneous to say that this office was hereditary.[1] But one may say with certainty that this office could be continued generation after generation in a family.[2] It was at the volition of the chiefs to appoint or dismiss the _pradhān_.[3] This office could be conferred upon Rājputs or non-Rājputs.[4]

The _pradhān_'s functions were civil as well as military. Govind Dās Bhātī, _pradhān_ of Rāja Sur Singh, brought about changes in the revenue administration of Jodhpūr.[5] _Pradhān_ Mehta Karam Chand supervised the erection of Bikāner fort in the absence of Rāi Rāi Singh who was in the Deccan.[6] We come across numerous evidences of military expeditions of the _pradhāns_.[7]

In the absence of chiefs, _pradhān_ or _vakīl_ used to manage the internal as well as external affairs of their _desh_. When Rāisāl Darbārī was in the Deccan, his sons rebelled against him, but Rāisāl's _pradhān_ Mathura Dās

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1. Tod, I, p.216; Nirmal Rai, _Maharaja Jaswant Singh ka Jivan va Samay_ (Hindi) p.117, holds that this office was hereditary.

2. _Vīr Vinod_, II, p.251.

3. _Vigat_, I, pp.125, 132.

4. Bhamashah, the _pradhan_ of Maharana Amar Singh was Oswal, _Vir Vinod_, II, p.251; _Pradhan_ Karam Chand was Bachawat (Bania). _Vir Vinod_, II, 487; _Pradhān_ Mathūra Dās Bengālī of Rāi Sāl Darbārī was also non-Rajput, _Zakhirāt-ul Khwānīn_, f.110.

5. _Vīr Vinod_, II, p.818.

6. _Ibid._, p.487.

7. See, _Prashasti_ in _Vīr Vinod_, pp.321-81; _Vigat_, II, 305-6.

Bengāli suppressed the rebels.[1] On the other hand, in the absence of Rāi Rāi Singh of Bikaner, his pradhān Karam Chand Bachāwat enticed prince Dulip Singh into killing his father and usurp the throne.[2] Ānand Chand Shaikhawat sent a complaint through his vakil, Bishan Singh against his son, who entertained intentions of killing him.[3]

The pradhāns also negotiated treaties. When Mota Rāja Udai Singh defeated Dungarsi Bhātī, the chief of Bikampur, his pradhān signed a treaty.[4] Similarly, Rāja Mān Singh sent his pradhān to Rāo Chander Sen of Jodhpūr to demand the fort of Pokaran.[5]

The office next in importance was that of the dīwān. In Jodhpūr, he was appointed by the chiefs. In 1657, Muhta Nainsī was appointed dīwān of Jodhpūr. Rājā Suraj Singh appointed Joshi Devi Datt, the dīwān of Jodhpūr.[6] In Mewār, the pradhān discharged the functions of dīwān.[7] In Bundi too dīwān seems to be discharging the functions of pradhān.[8] Sometimes, the dīwān was

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1. Zakhirāt-ul Khwānīn, f.110.

2. Vīr Vinod, II, p.487.

3. Waqāi' Ajmer, p.34.

4. Vigat, II, 84-6.

5. Ibid., I, p.295; Muhta Nainsī re khyat, III, pp.117-18.

6. Ibid., I, pp.103, 129. Sometimes even Mughal Emperor could appoint the dīwān of a state in a particular circumstance. In 1638, Shāhjahān appointed Thākur Raj Singh Kumpavat of Āsop as dīwān of Jodhpūr as Jaswant Singh was minor at the time of his accession. Shāhjahān nāma, II, p.43; Vīr Vinod, II, p.822.

7. Tod, II, p.557.

8. Ibid., III, p.1519.

also assigned the functions of faujdār. In 1706, Rām Chand held the offices of diwān and faujdār.[1] Sometimes the hākim of pargana enjoyed the office of diwān.[2] The functions of diwān were to manage the territory and finances of desh.[3] Muhta Nainsī the celebrated diwān of Jodhpur kept a full record of jama' and hāsil of every village, as his Vigat shows. The diwān used to collect the revenue and look after the interests of the raiyat.[4]

The faujdār was a military officer. He was appointed by the chiefs.[5] He was also paid through assignment of jāgīr. In Kota, Bhim Singh, faujdār, was assigned Nānta village in jāgīr.[6] He was appointed in every pargana to maintain law and order.[7] It seems that usually this office was assigned to the Rājputs.[8] In Āmber, Gaj Singh Rajawat was the faujdār of the desh during Sawāi Jai Singh's time.[9] Sometimes, this office was also held by the diwān.[10] In Bundi, the offices of the faujdār and qiladār were

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1. Mutafarriqa-i Ahlkaran, R.No.171, SAR, Bikaner.
2. Vigat, I, p.21.
3. Tod, III, p.1519; Jodhpur khyat, I, p.250.
4. Vigat, II, p.94.
5. Ibid., I, p.77; Vir Vinod, II, p.1472.
6. Vir Vinod, II, p.1472.
7. Vigat, I, pp.77, 102, 108; Tod, I, p.167.
8. Vigat, I, pp.77,102,108,370,391.
9. See Vakil Reports (Rajasthani), SAR, Bikaner.
10. Mutafarriqa-i Ahlkaran, R.No.171, SAR, Bikaner.

amalgamated; and the qiladār discharged the functions of faujdār.[1]

Potdār was the pargana treasury officer.[2] Potdār was a Hindi corruption of the Persian fotadār, the treasurer in official Mughal terminology. The revenue-collectors used to deposit hāsil with him.[3] Non-Rājpūt jāgīrdārs also employed some local persons to discharge the functions of potdār. Mirzā Amānullāh, for example, employed Gopal Rāi as potdār in his jāgīr.[4] Some allowance was separately claimed from the peasants for the potdār; this was called as potadāri.[5]

The hākim seems to be a pargana official in Jodhpūr. Whenever, the chief received parganas in jāgīr from the imperial court, the hākim was sent to take the charge of the pargana on behalf of the chief.[6] He kept account of the revenues of parganas.[7] Sometimes, non-Rājpūts were also granted the office of hākim.[8] Besides revenue-administration, he used to maintain law

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1. Tod, III, p.1519.

2. Haqiqat Bahi, v.s. 1820-1830, cited by Jagat Vir Singh, 'Pargana Administration in Marwar Under Maharaja Jaswant Singh' (1638-1678 A.D.), IHC, Chandigarh, 1973.

3. Arhsatta pargana Chātsu.

4. Ibid.

5. Vigat, II, p.93.

6. Ibid, I, pp.107, 110, 129, 131-2, II, p.7.

7. Ibid., pp.107, 128, II, 373.

8. Ibid., II, p.7.

and order in the *pargana*.[1] He seems, therefore, to have maintained troops under his command.[2]

The *kotwāl*, or Chief of Police of a town is found in the Rājpūt principalities, with functions similar to those of the Mughal *kotwāl*.[3] His functions were to maintain law and order in his territory. Sometimes, he was sent on expeditions. We find that Govind Dās, *kotwāl*, was sent on an expedition against the Buloch during the reign of Rāja Gaj Singh of Mārwār.[4]

Thānadārs were appointed in *parganas* by the chiefs.[5] He was a military officer. It would be a fallacy to say that the offices of *thānadār* and *hākim* were synonymous,[6] since the *hākim* and *thānadārs* both were appointed together in the *parganas*.[7] In 1615, Suraj Singh Rāthor appointed Muhta Naimal *hākim* and Sikhra as *thānadār* of *pargana* Phalodi.[8]

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1. *Vigat*, II, p.8.
2. *Ibid.*, p.308; A certain *hākim* maintained 70 foot soldiers.
3. *Ibid.*, II, p.482.
4. *Ibid.*, I, p.123.
5. *Ibid.*, II, pp.7, 8, 61, 63, 119; *Vīr Vinod*, II, pp.496-97.
6. Narāyan Singh Bhāti, editor of *Vigat*, holds that *hākim* was also called *thānadār*, I, p.16.
7. *Vigat*, II, pp.7-8.
8. *Ibid.*

Usually the Mughal Emperors assigned the charge of the forts lying in the territories of the chieftains to the latter themselves. The chiefs in turn appointed qil'adārs to guard the forts.[1] Sometimes, it seems that even the dīwān could appoint the qil'adārs. Muhta Nainsī assigned the charge of Pokaran fort to Manohar Dās Bidāwat.[2] In Hāroti, it seems that the faujdār enjoyed the powers of qil'adār; and, therefore, he was also called qil'adār.[3]

Similar to the Mughal bakhshī, we find an official of the same designation in the princely states too.[4] His duties were to keep the records of the army and to muster the troopers. He was also the pay-master general of the state.[5] The state stable of horses and other animals were in his charge.

Besides these officials, we come across a number of petty officials

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1. *Vigat*, II, p.482.
2. *Ibid.*, p.306.
3. Tod, I, p.216, III, p.1519.
4. *Vigat*, II, p.482; Tod, I, pp.556-57.
5. Tod, I, p.557.

We find a *kāmdār*,[1] a *shiqqdār* in Jodhpūr,[2] also the *waqāi navīs*[3] and *munshī*. The latter official seems to be an assistant of the *dīwān*.[4] Moreover, a number of *dāroghās* were appointed to look after the various types of stables, house-hold, mint, *harem* and stores of cloth, etc.[5]

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1. *Vigat*, I, p.112, II, pp.63, 73, 93, 419, 463.

2. *Ibid.*, pp.461, 482; His functions were similar to that of the *shiqqdār* of Mughal Empire. For the functions of this official in Mughal Empire, see, *The Agrarian System of Mughal India*, pp.274-6.

3. *Vigat*, II, pp.419, 482.

4. *Khatūt-i Ahlkārān*, Jaipur Records, No.10, *SAR*, Bikaner; *Vigat*, II, p.483.

5. *Vigat*, II, pp.482-3.

Banera[1] and Didwana. Sāmbhar salt was of fine quality and was carried to all parts of the Empire.[2] In Jodhpūr, salt was found in Pachpadra, Phalodi, Pokaran, Dāntsoi, Lohmai, Duharsar, Bhadavās, Dāsor and near Sojat.[3] Salt yielded immense income. In Didwāna alone, the income from salt was Rs.1,76,000 during a period of 9 months and 8 days.[4] During Akbar's time, the income from salt was Rs.5 to 6 lac per annum in Sāmbhar.[5]

In Jodhpūr, the profession of *khārol* community was to manufacture salt,[6] and they were settled near saline fields. Salt was used for payment to people on charity rolls. Some grantees pleaded with Muhammad Ārif, *amin* and *dārogha* of Sāmbhar mine to pay them the prescribed 5,000 maunds of salt in a year.[7]

Saltpetre was found in Mālpur, Tomak, Toda and Chātsu.[8] It was also a great source of income. In 1646, the rate of salt-petre was Rs.2.75

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1. *Tabaqāt-i Akbarī*, p.344 Translation interloped Sāmbhar at the place of Banera.
2. Mundy, II, p.240.
3. *Vigat*, I, pp.191, 205, 475, II, pp.32-6, 317.
4. *Waqāi Ajmer*, p.67.
5. Mundy, II, pp.374-5.
6. *Vigat*, I, pp.191, 205, III, p.130.
7. *Waqāi Ajmer*, p.283.
8. *Ibid.*, 60-61, 68.

per maund, but next year due to draught in the area, the cost of salt-petre went up to eight times more. It rose to Rs.22/- per maund.[1]

It appears that mines used to be under the supervision of chief diwān.[2] The emperor enjoyed the monopoly over the mines. Mirzā Sikandar established government monopoly over the Sāmbhar salt pans. After his death, his son Mirzā Zulqārnain continued in the same office at Sāmbhar.[3] In December 1643, Shāhjahān sent a farmān to Mirzā Rāja Jai Singh to prohibit the people of Mozabād from manufacturing salt as this competition caused great loss to the crown.[4] During Aurangzeb's reign, ʿAzīz Beg was sent from the court with 100 ahadīs to prohibit the manufacture of salt-petre in Sāmbhar and Chātsu.[5] Iftikhār Khān, governor of Ajmer sūba, ordered the jāgīrdārs not to manufacture salt in their territories.[6]

The officials of the mines were appointed by the imperial court. Usually, dāroghas were appointed over the mines, sometimes, amins were also assigned the additional work of dārogha of the mines. Muhammad ʿĀrif, amin of

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1. English Factories, VIII, pp.109,112; In 1595, the price of salt-petre varied from 3/4 to 4 mans per rupee. Āīn, tr., I, p.58.

2. Waqāʾiʿ Ajmer, p.283.

3. Mundy, II, pp.374-5.

4. Farmān of Shāhjahān, addressed to Jai Singh, S.No.51, old No.68, SAB, Bikaner.

5. Waqāʾiʿ Ajmer, pp.60-61, 68.

6. Ibid., 60-61.

khāliṣa in Sāmbhar, was appointed dārogha of marble mine of Makrāna.[1] Mīr Muhammad Islām was the dārogha of silver and lead mines of Sojat and Jaitāran.[2] Besides the dāroghas, tahvīldārs (treasurer) were also appointed. One Bindraban, is mentioned as tahvīldār of Makrāna mine of marble.[3] The highest recorded mansab of a dārogha, working in the mines, is 200 zāt.

These officials were paid sometimes in cash and sometimes through the assignment of jāgīrs. Khwaja Abūl Qasim, the dārogha of marble mine was paid in cash.[4] Bindraban, tahvīldār, was paid through assignment of jāgīr.[5]

2. Mints

Akbar had 76 mint towns. In the ṣuba of Ajmer, there were three imperial mints viz., Ajmer, Ranthambor and Nagaur.[6] These mints mainly

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1. Waqāi Ajmer, pp.58-9.
2. Ibid., p.447.
3. Ibid., pp.532-3.
4. Ibid., pp.58-9.
5. Ibid., pp.532-3.
6. Āin, I, p.16; James Prinsep, Essays on Indian Antiquities with Useful Tables, London, 1858, vol. II, pp.22-3.

turned out coins of copper.[1] The main supply of copper was from the mines situated in the Arāvalli range.[2] The main copper coin was the dām.[3] Earliest available copper dāms were issued from the mint of Ajmer in 970 A.H.[4] On the obverse appear the words fulūs (small copper coin) and sikka and the name of the mint;[5] on reverse is given the year of issue.[6]

During his stay for 3 years at Ajmer, Jahāngīr struck gold, silver and copper coins. The Ajmer mint issued the well known gold coins (really medallions) portraying Jahāngīr seated with a wine cup in his hand. Very

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1. H.N. Wright, Catalogue of the Coins in the Indian Museum, vol. III, pt. I, p.107; C.J. Brown, Coins of India, Calcutta, 1922, p.98.

2. Copper was mined in Chainpūr of sarkār Chittor, in pargana Sojat of sarkār Jodhpūr and in Mandal. see the section of Mines.

3. Āīn, I, p.27.

4. Akbar's 6 copper coins are available, Catalogue of the Coins in the Indian Museum, pp.40-41.

5. Mughal coins always bear the name of the mint from which they were issued, for the reason that this affected their values slightly. Irfan Habib, 'Currency System of the Mughal Empire, 1556-1707', Medieval India Quarterly, vol. IV, Nos.1-2, pp.5-6; R.B. Whitehead, 'Dams of Akbar struck at Jaunpur and Ajmer Mints', Numismatic Supplement, vol. VI, No.4, pp.243-4.

6. During the period from the 38th R.Y. of Akbar to the 10th R.Y. of Shāhjahān, while most of the coins bear the Ilāhi years, some bear hijri years only and have been converted into the Ilāhi years. After his 10th R.Y., Shāhjahān's coins bear Hijri year. Aziza Hasan, 'Silver Currency output of the Mughal Empire', IESHR, vol. 6, p.90.

few coins were issued from Ajmer during Shāhjahān's reign.[1] The mint was revived by Aurangzeb. 8 silver coins of Aurangzeb, struck in this mint, are known.[2] On the reverse of these coins, Ajmer is called Dār-ul Khair.[3] After 1612, a great rise might have taken place in the silver price of gold. In 1680, the market rate was reported to be Rs.13/- in the Ajmer province.[4] It seems that a partial cause of rise in the price of copper lay in the failure of some of the copper mines in the Arāvallis.[5]

The Mughal system was of 'free' coinage; it was open to anyone to take bullion to the mint and get it coined into rupees at charge.[6]

Some of the nisārs were also minted at Ajmer.[7] On the occasion of the marriage of Salīm with the daughter of Rāja Bhagwān Dās, the Emperor ordered gold to be scattered over the litter (پالکی) of the princess all the way.[8]

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1. A single rupee is preserved in the Lucknow Museum, Catalogue of the Coins in the Indian Museum, vol. III, p.XXV.
2. Ibid., XXIV-XXV, 138; Useful Tables, pp.52-60.
3. Catalogue of the Coins in the Indian Museum, III, pp.XXIV-XXV.
4. Waqāi' Ajmer, pp.678-9.
5. Currency System of the Mughal Empire, p.19.
6. Ibid.
7. S.N. Hodiwala, Historical Studies in Mughal Numismatics, Bombay, 1938, pp.177-85; Nisār is derived from nasar - to spread, to scatter. The word is very commonly employed in the Mughal chronicles for coins, precious stones waved round the head of the Emperor or other great personage and thrown among the crowd to scramble for at coronations, weddings, birthday anniversaries, royal entries and other festive celebrations.
8. Muntakhab-ut Tawārīkh, II, p.340; A.N., III, pp.1,14,451; Historical Studies in Mughal Numismatics, pp.177-85; Lanepoole,S., Coins of the Moghul Emperors of Hindustan in the British Museum, London, 1892, p.lxxxv.

The administration of the mint was controlled by the imperial authorities. The chief officer of the mint was dārogha, under whom were the sairāfi or sarrāf, the amin, mushrif, the merchant, treasurer, weighmen, sikkachi or stamper etc.[1]

Besides these imperial mints, the local chiefs also maintained mints in their territories. The coins had various names, as piroji, fadia, dugāni,[2] dām, chadmi, adhela, kauri, akheshāhi nāno,[3] dodia, vijayshāhi rupya,[4] kuchāman shāhi, gajshāhi etc.

Various coins of the Rānas of Chittor are found, the larger coins of these are of copper. Akbar struck at Chittor a coin after conquering Chittor in 1568, and stamped on it the letters ग ('Ga'). Its weight was 176 grains.[5] Mahārāna Amar Singh obtained permission from Jahāngir to issue the coins. In Chittor region, 3 mints existed: Chittor - no coin before Shāh Ālam is available. Udaipūr - the coin is of 1714 A.D. and Bhilwāra.[6] Mints also existed in Dungarpūr, Bānswāra, Pratāpgarh etc.

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1. For the details of the functions of these officials, and remuneration given to them for their services, see, Āin, I, pp.12-5.
2. Vigat, III, pp.133-4.
3. A coin of Akhey Rāj of Jaisalmer, Nainsi re khyāt, IV, p.194.
4. Coin of Mahārāja Vijay Singh of Jodhpūr, Nainsi re khyāt, IV, p.206. The weight of Vijayshāhi rupee was 176-4, Mārwār Coins, pp.1-20.
5. W.W. Webb, Currencies of the Hindu States of Rajputana, Delhi, 1972, p.3
6. Mint marks have been given by Prinsep, Useful Tables, pl. xlvi, p.67.

Udaipūr



Chittor



Bhilwāra



In the territory of Mārwar, there were mints at Jodhpūr, Sojat, Nāgaur, Pāli etc. The coins available are of 18th century. In the coins from Jodhpūr mint, the special mark of the mint <u>dārogha</u> is found on the obverse side and coin also bears 'Srī Mātajī'. Every newly appointed <u>dārogha</u> used to mark his own mark. Jaisalmer - A mint was established here in 1756 by Mahārawal Akhey Singh.[1] The weight of Akhey shāhi rupee was 168.75 grains. The coin consisted of 164.53 grains of silver and 4.22 grains of alloy.

The Jaipur mint was established by Sawāi Jai Singh. But earliest coins available from this mint are of Ishwari Singh.

From Bundi, Kota, Kishangarh etc., no coin is available before the time of Shāh 'Ālam.

The history of the coinage of Bānswāra state begins with Lakshaman Singh (1856 A.D.), who issued coins for the first time in the state. The coins were irregular in shape, size and weight.[2] In former days, Salīm Shāhi coins of the Pratāpgarh state were also at one time minted at Bānswāra, with a mint name engraved on them as 'ẓarab bāns = (Bānswāra).

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1. <u>Nainsī re khyāt</u>, IV, p.206.

2. <u>Currencies of the Hindu States of Rajputana</u>, pp.viii, 23; S.K. Bhatt and N.K. Kothari, 'The History and Coinage of the Banswara State', <u>The Journal of the Numismatic Society of India</u>, vol. XXXVII, parts 1-11, Varanasi, 1975.

In 1615, Jahāngīr granted a prerogative to Rāja Bhārat Singh of Shāhpura to coin with other regal dignities. He struck the coin weighted 11 *māshas*. On one side it bore the name of the reigning emperor, on the reverse, the year of his reign in which the coin was struck. The Shāhpura mint coined no copper coin since 1837.[1]

The mint in Bikāner was opened by Mahāraja Gaj Singh in 1754 A.D., who obtained the permission from the Emperor Ālamgir II. The weight of the Bikāner rupee was 174 grains.[2] *Hawaldār*, *Gumāshta*, Engraver and weigher were appointed.

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1. N.P. Sharma, 'Mint and Currency in Shahpura', *Journal of the Rajasthan Institute of Historical Research*, vol. XIII, No.1, January - March, 1976, Jaipur, pp.36-7.

2. *Useful Tables*, p.53.

Conclusion

To maintain the efficient administration Akbar, in 1580, divided the whole of his empire into twelve _ṣūbas_. The _ṣūba_ of Ajmer was among one of them. The charge of the _ṣūba_ was entrusted to the governor, who was sometimes designated _ṣūbadār_ and sometimes _faujdār_ of the _ṣūba_. In each _ṣūba_, _ṣūbadār_ and _faujdārs_ both were appointed, but in Ajmer _ṣūba_ only _ṣūbadār_ or _faujdār_ was appointed. He maintained law and order in the _ṣūba_. Nobles holding the _manṣabs_ from 2,500 to 7,000 were generally appointed as _ṣūbadārs_. The other local revenue and judicial officials such as _faujdārs_, _qāẓī_, _qānūngo_, _karorī_, _kotwāl_, _muḥtasib_ etc. were subordinate to him. He discharged the functions of revenue, judicial, military, policing etc. with the help of these officials.

Most of the territory of Ajmer _ṣūba_ was assigned to the _jāgīrdārs_ in lieu of their salary. Mostly these _jāgīrdārs_ were local Rājpūts. The Rājpūt chiefs, who joined Mughal service, were assigned their territories for their _jāgīrs_. In their territories they were left free to run their own administration. Similar to the Mughal administration, a chain of officials was maintained in their territories which were designed as _waṭan jāgīrs_ by the Mughal chancery.

Before the formation of _ṣūba_ Ajmer, Rajasthan comprised important states such as Mewār, Mārwār, Āmber, Jaisalmer, Bikāner. During Akbar's

reign besides Mewār, all the chiefs of states joined Mughal service and were allowed to hold their territories as their *watan jāgīrs*. Even some states previously vassals of Mewār, such as Dungarpūr, Bundi, Rāmpura or Islāmpūr, Sirohi, Pratāpgarh and Bānswāra took up Mughal service and became separate principalities. With the passage of time, Kota and Kishangarh came into existence. However, the larger part of the *ṣūba* of Ajmer was held by the hereditary chiefs.

The hereditary chiefs, who joined Mughal service, served the Mughal Empire with their armies. Therefore, the larger part of the *ṣūba* was given to the chiefs as their *jāgīrs*. These chiefs maintained nearly 90,000 cavalry, which is a relatively high figure. In rest of the *ṣūbas*, even in Āgra, the number of cavalry maintained by the *zamīndārs* was less.

The *ṣūba* Ajmer contained fairly rich mineral resources; and the marble quarries, salt pans and copper mines of the *ṣūba* yielded sufficient sum to the Mughal Empire. Three royal mints, viz., Ajmer, Ranthambor and Nāgaur existed. Important trade routes linked Gujarāt, Sindh and Delhi *ṣūbas* running across the *ṣūba* of Ajmer.

In the *ṣūba*, the incidence of land revenue varied from place to place. Mostly ½ or ⅓ of the produce was exacted from the cultivators; in deserted areas the portion was much less; even 1/7 of the produce is quoted. Besides the land revenue, numerous taxes and cesses were imposed.

Ajmer was also famous for the dargāh of Khwāja Muīn ud dīn Chishti. The dargāh was a sufic shrine, undoubtedly; but in one respect, from the Imperial grants of waqf lands to it, and from direct imperial intervention in its affairs, it tended to function almost as a department of Mughal administration. Every Mughal Emperor visited the shrine and gave a large amount in charity and also granted land for the expenses of the shrine and for its beneficiaries, the khūddam.

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2. Waqāi' Sarkār Ranthambor wa Ajmer, 1678-80, Asafiya Library, Hyderabad, transcript in the Department of History, Aligarh, Nos.15 & 16 (2 vols.)
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